

THE  
**Gospel according to Saint Matthew**

AND PART OF THE FIRST CHAPTER OF

**The Gospel according to Saint Mark**

TRANSLATED INTO ENGLISH FROM

THE GREEK, WITH ORI-

GINAL NOTES,

By **SIR JOHN CHEKE, KNIGHT,**

FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY

OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND

SECRETARY OF STATE TO KING EDWARD VI.

ALSO VII. ORIGINAL LETTERS OF SIR J. CHEKE.

PREFIXED IS AN INTRODUCTORY ACCOUNT OF

THE NATURE AND OBJECT OF THE

TRANSLATION,

By **JAMES GOODWIN, B.D.**

FELLOW AND TUTOR OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.

CAMBRIDGE:

J. AND J. J. DEIGHTON.

WILLIAM PICKERING,

LONDON.

1843.

**The Gospel according to Saint Matthew**

AND PART OF THE FIRST CHAPTER OF

**The Gospel according to Saint Mark**

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK.

“ We are so far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in K. Henries time, or K. Edwards (if there were any translation or correction of a translation in his time,) or Qu: Elizabeths of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

*Preface to the Reader by King James's Translators of the Bible.*

“ Plurimum hic quoque juvat interpretum numerositas.”

*Divi Augustini De Doctrinã Christianã, Lib. II. Cap. xiv.*

104307  
OCT 22 1889

CBUQ

E

C41



## PREFACE.

**I**T has been excellently well remarked by the learned and careful translators of our authorized version of the Holy Bible, when speaking of the translation of the Seventy Interpreters, that “the \*Grecians being desirous of learning, were not wont to suffer books of worth to lie moulding in kings’ libraries, but had many of their servants, ready scribes, to copy them out, and so were they dispersed and made common.” In like manner, I am unwilling that so valuable and curious a relic, as a genuine translation of St. Matthew’s Gospel, by the first of the Regius Professors of Greek in the University of Cambridge, should lie unnoticed and almost unknown on the shelves of the valuable MSS. library in which it is deposited. Having been myself the “ready scribe,” and copied it out for my own private use, I now venture to put it in a form, that it may, likewise, be “dispersed” abroad, and “made common.”

---

\* Preface to the Reader by King James’s translators of the Bible.

I have, moreover, collected from various volumes in the same library, the whole of Cheke's original letters, being seven in number. These I have carefully transcribed, and given in an appendix, arranged according to their respective dates. The letters, Nos. II. VII. have been printed, somewhat inaccurately, by Strype in his Life of Cheke: but Nos. I. III. IV. VI. have been only partially referred to by him, and No. V. is altogether unnoticed.

In the introductory account, which I have thought it necessary to prefix, I have sought to be as brief as possible, confining myself to such topics as were likely to throw light on the work of the learned translator, and such, in fact, as the nature of the translation itself seemed absolutely to require. My principal object in it has been to prepare or smooth the way for the reader, over that which perhaps may be considered as somewhat rugged ground, by pointing out its several peculiarities and inequalities. Having so far acted the part of a pioneer, I proceed, without further delay, to exhibit this pious, although unfinished, attempt of an eminent scholar and professor of Greek, "to \*let in the light more fully upon the men of his own generation, by opening the win-

---

\* See Translator's Preface. Authorized Version of the Bible.

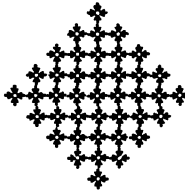
dow ; to break the shell, that they might eat the kernel ; to put aside the curtain, that they might look into the most Holy Place ; to remove the cover of the well, that they might come by the water, even as Jacob † rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered.”

JAMES GOODWIN.

Corp. Chr. Coll. Cambridge,  
Feb. 26, 1843.

---

† See Gen. xxix. 10.





## INTRODUCTION.

THE learned and accomplished person to whose excellent scholarship and pious labour we are indebted for the following translation of St. Matthew's Gospel, is one, whose name will ever be famous in the literary annals of our country. Born\* at a remarkable epoch, when, even among men of the highest grade, both in Church† and State, as well as in our academic‡ seats of learning, the Greek language was not only little cultivated and understood, but the study of it obstinately

---

\* June 16, 1514. See Strype, *Life of Cheke*, ch. i. § 1.

† “Colet and Fisher, men as distinguished as almost any of that age, were unacquainted with the Greek tongue, and both made some efforts to attain it at an advanced age.”—See Hallam's *Introduction to the Literature of Europe*, vol. i. ch. iv.

‡ In the year 1510 the learned Erasmus was brought over to England to teach the Greek tongue in Cambridge. He began by “expounding the Greek Grammar of Chrysoloras in the public schools *without an audience*, and having translated a dialogue of Lucian, could find no student in the University capable of transcribing the Greek with the Latin.”—See Warton, *History of English Poetry*, vol. ii. § xviii. p. 438. Also, *Erasmi Epist.* cxxiii. Cantab. Oct. 16, 1511, and *Epist.* cxxxix. Cantab. Nov. 27, 1512.

opposed as being heretical\* and profane; distinguished notwithstanding in his early youth by reason of his love and knowledge of that almost unknown and forbidden tongue, he subsequently became so great a proficient in it, that, having been appointed by King Henry the Eighth the first Regius Professor of Greek at Cambridge, he contributed largely in effecting that complete restoration of ancient learning, whose first fruits were immediately developed in the kindred restoration of the ancient religion of the Anglican Church. "His presence and society," says Strype,† "inspired the University with a love of learning. And the youth everywhere addicted themselves to the reading and studying of the best authors for pure Roman style, and Grecian eloquence; such as Cicero and Demosthenes, laying aside their old barbarous writers and schoolmen, with their nice and unprofitable questions. The benefit whereof was, that as good learning increased there, so also did true religion and the knowledge of the Gospel; Popery being sheltered with nothing so much as barbarism and ignorance." It is not, however, intended in this place, to give a detailed account of the life and fortunes of this eminent scholar; our

---

\* At hodie probro est scire litteras, . . . . . his persuadent egregii sycophantæ hæresim esse, scire Græcas litteras, hæresim esse, loqui quo more loquutus est Cicero.

Erasmi Antibarbarorum, Lib. i. Tom. ix. p. 1699.

† Strype, Life of Cheke, ch. i. § 3.



present subject of consideration being, rather one of his learned labours. For the former, the reader must necessarily be referred to the valuable biography by Strype, who relates his history at full length, and completely establishes his high reputation as a Grecian in the age in which he lived. But the present pious produce of his classical abilities and great learning has never yet been fully discussed or adequately noticed. Dismissing therefore at once the learned translator, as Strype does,\* with the character Leland gave of him,

*Checus Cecropii gloria prima gregis,*

it will be necessary only to say a few words concerning the translation itself; the reason why Cheke attempted a work of such vast importance and universal benefit as it then must have been; the manner in which he partly executed it; the English style and orthography of the translator. All these will be found very interesting subjects of inquiry: whether we consider Cheke's translation of St. Matthew's Gospel merely as a curious literary relic, illustrating the scholarship of the times, and the then condition of the English language: or whether we consider it as one of the many righteous steps which were taken by divers learned and religious men, towards giving to the people of this country, in language understood by them, the book of salvation and life; thus paving

---

\* Strype, *Life of Cheke*, ch. i. § 5.

and preparing the way for that excellent, faithful, and *authorized* version of the Bible, which under the direction of God's wise providence, was made at a time when the language of the original texts came to be more fully and perfectly understood, and our English language likewise, previously crippled by the constant use of another tongue, had acquired sufficient copiousness and power of expression.

The original manuscript is written in a fair, round, and bold hand, and is extremely clear and legible: for Cheke, it appears, was desirous of improving the existing style of English penmanship,\* as well as of correcting the orthography and pronunciation of the English, together with those of the Greek and Latin languages. Indeed it may be said to be particularly distinct, and exhibits no little degree of skill in writing. It does not, however, bear any date upon it, nor has it the writer's signature affixed to it. The former of these must be left to the hazard of probable conjecture; and, that it is Cheke's own handwriting, is evident to all who compare it for one moment with his proper signature, and other specimens of hand-

---

\* " He brought in fair and graceful writing by the pen, as he wrote an excellent, accurate hand himself. And all the best scholars in those times practised to write well. So did Smith and Cecil, and especially Ascham; who, for his exquisite hand was the person appointed to teach the Lady Elizabeth to write." Strype, *Life of Cheke*, ch. vii. § 3.

writing, of which there are many\* to be seen in Archbishop Parker's collection of MSS. now belonging to Corpus Christi College, Cambridge. With respect to the date of the translation, it was probably made by Cheke about the year 1550; when he was more particularly directing his thoughts to the state of religion both *at home* and abroad, and among other employments translated, at Cranmer's request, the Communion Book into Latin for the use of Peter Martyr. It is probable that, about this time, the idea may have been suggested to his mind, of applying his sound knowledge of Greek to the retranslating the books of the New Testament from the original text; and that the reason why he left his well intentioned work in so incomplete a state, was the multiplicity of various other business and state matters, in which he was beginning to be involved.

---

\* The other remains of Cheke preserved in the MSS. Library of Corp. Chr. Coll. are the following:—

1. Statuta collegii de Stoke juxta Clare, scripta Anglicè a Mattheo Parker, et Latinè versa per Ioannem Cheke.
2. Summa colloctionis habitæ 25 Novembris, 1551, in ædibus D. Cicelli Secretarii regii de re sacramentariâ. *Collocutores, D. Cicellus, D. Checus, Mr. Horne Decanus Dunelmensis, Mr. Whitehead et Mr. Gryn-dall, Mr. Fecknam et Mr. Yonge.*
3. De veritate corporis et sanguinis Domini in eucharistiâ ex patribus, a domino Ioanne Cheke, *manu propriâ.*

and seven original letters in English and Latin. See Appendix.

This translation has been briefly noticed and referred to both by Strype in his *Life of Cheke*, and by Lewis in his *History of the English Translations of the Bible*. The former of these gives a very short but inaccurate specimen of it, as he says, "for the reader's diversion." The latter states that the ten last verses only of the last chapter of St. Matthew's Gospel are wanting, and that it is divided into about forty-nine sections. But such is not exactly the case. There is wanting, besides, a whole leaf, containing the four last verses of chapter xvi. the whole of chapter xvii. and the seven first verses of chapter xviii. This leaf, there is reason to believe, was lost before the MS. came into Archbishop Parker's possession: for the figures in red, which denote the pages of the MSS. volume No. CIV. and were written probably either by the Archbishop himself, or under his direction, proceed continuously and without interruption; whereas the MS. as paged by Cheke himself with black ink, evidently shews the loss of a whole leaf. Thus page 27 of Cheke's MS. is page 171 of the MSS. volume; and page 31 of the former is page 173 of the latter. The same thing may be said with respect to the loss of the latter portion of chapter xxviii. And again, although it is divided into chapters, the original MS. does not appear to have been divided regularly into sections. Cheke probably intended to have divided his translation in such a manner; but such divisions do not begin until we come to chapter xxii.

where the first of them is numbered in the margin—35, and the numbers are from this point regularly continued as far as 48—chapter xxvii. It does not, therefore, seem that Lewis could have examined more than the beginning and ending of the MS. leaving the great body of it altogether unexplored.

The next thing which demands our particular attention is the reason why Cheke undertook so laborious a task as the retranslating the books of the New Testament, and wherefore he thought such an undertaking necessary.

When we compare our language, as it now is, with the same language as it was three hundred years ago, we cannot but be struck with the vast number of words which have now, by long settlement and usage, become naturalized among us; in fact, form a part of our every-day speech; but which were at that time altogether unknown in our English vocabulary. Such words, derived from various sources, have very much increased the efficiency and copiousness of our language, as well as added to its elegance; some of them by supplying positive deficiencies in it, and some of them by superseding other words of more rude and barbarous sound. The introduction of these words was begun in the days of Cheke. But Cheke considered the English language to be sufficiently copious without them. In fact, he thought them intruders, and that the English language was degraded by being mixed up with other words

and phrases, for which we were indebted to other countries.\* He consequently disliked the English translations of the Bible, which had at that time been made, and were in common use; because, although revised from time to time, and improved, they were yet in some degree open to the charge of containing many words of foreign root;† and thus, speaking a language but partially understood by the lower orders of the people, would fail of profiting them so largely as could be wished and expected. Besides, as though it were to increase this dislike on the part of Cheke, his ancient an-

---

\* It is difficult, however, to speak of the English at any period without a reference to the language of other countries. At the conquest Norman-French was introduced, which made its way so fast, and mixed itself up with the language of the common people, that in the reign of Henry II. about the year 1160, the Anglo-Saxon had almost ceased to be a distinct language. In the age of Wiclif, or soon after, "gentlemen," it is said, "had much left off to teach their children French:" but then, the Anglo-Saxon having become obsolete, and the Latin, which the people did not understand, being generally used in the church-services, a mixed language still remained as the ordinary language of the English people.

† Wiclif's Bible is a remarkable instance of this. "He chose," says Lewis, "to translate word for word, as had been done before in the Anglo-Saxonic translation, without always observing the idioms or proprieties of the several languages; by which means this translation in such places is not very intelligible to those who do not understand Latin." His probable reason for so doing "was that which is given in a Prologue to the Psalter of his translation, viz. that they who knew not the Latin by the English, might come to many Latin words."—See Lewis's *History of the English Translations of the Bible*, p. 5.

tagonist in the celebrated controversy\* concerning the right pronounciation of Greek, Bishop Gardiner, in order to suppress the use of the then authorized English translation of the Bible, or at least in order to destroy its authority, had, about the same time, † endeavoured to introduce into it a still greater number of untranslated Latin words; pretending that they neither could nor ought to be translated into the English tongue, and that, if so translated, they would fail of their full force and meaning.

---

\* The solemn public edict sent by Gardiner to the University, which led the way to his controversy with Cheke, is dated "Londini. 18 Calend. Junias. Anno Domini 1542."

† In the Convocation, which met February 16, 1542, the archbishop, in the king's name, required the bishops and the clergy to revise the translation of the New Testament. But the real object of the Popish bishops was to get rid of the translation already made. Gardiner therefore, in the sixth session, read a catalogue of ninety-nine Latin words, many of which were called *sacred*, collected by him out of the New Testament, which he proposed should be left untranslated, or englished with as little alteration as possible. This proposal would have been carried into effect, and so the translation would have been rendered such as to be but of little real benefit to the mass of English readers, if Cranmer had not obtained the king's concurrence in transferring the revision of the New Testament then proposed from the Convocation to the Universities. Against this resolution of the king's all the bishops protested, except Goodrich, Bishop of Ely, and Barlow, then Bishop of St. David's. The Popish bishops spoke of the Universities as having "gone to decay of late;" "that all things in them were carried on by young men, whose judgments were not to be relied on;" that "the learning of the land was chiefly in the Convocation."—See Lewis's History of the English Translations of the Bible, pp. 35, 36.

It is not improbable, therefore, that Cheke may have still more disliked the use of any other besides genuine English words, in any translation of the Bible, which had been or might be made, in consequence of this attempted plot, on the part of Gardiner and his Popish compeers, to render the existing translations of the Bible comparatively useless to the great mass of the English people; and also that he afterwards purposed to translate the whole of the New Testament, and did actually translate the whole of St. Matthew's Gospel, as well as make an entrance upon that of St. Mark, in order to shew the practicability of doing so, while strictly adhering to the use of genuine English words. The translation itself will shew the faithfulness and ability with which he executed the small portion extant of his proposed work; and although we cannot now but deem it to be in some parts fanciful, as well as the words employed to be rugged and harsh to our ears, it is nevertheless, upon the whole, remarkable for much simplicity, neatness, and even elegance of expression. It is not necessary in this place to point out such parts to the reader; for the careful perusal of the translation, and comparison of it with the Greek, as well as with our authorized English version, will readily point them out to his eye: and not only so, but they will likewise cause him no little surprise at the numerous passages in which Cheke's translation and our common version do nearly coincide, word for word.

Having now said enough concerning the trans-



lation itself, the reason why Cheke attempted it, and the manner in which he executed his work, it will be necessary, in the last place, to say a few words respecting his English style and orthography, and to add a table of the various characters and abbreviations employed by him, in order to render his translation somewhat more easy and agreeable.

I. The particular object of Cheke was to avoid all words which, being formed either from the Greek or from the Latin, might be unintelligible to those who had no knowledge of any other besides the English tongue. In order to effect this, he was obliged to fabricate certain other words, which now perhaps appear very strange and uncouth, but whose English derivation we immediately recognize. The following are a few selected specimens of them, arranged side by side with corresponding words and phrases from the versions of Wiclif, Tyndale, and the authorized version of 1611. See The English Hexapla.

CHEKE.	WICLIF. 1380.	TYNDALE. 1534.	AUTHORIZED VERSION. 1611.
outpeopling,	ch. i. 17.... transmygracioun..	captivite .....	carrying away.
wiseards,	ch. ii. 16.... astromyens .....	wyse men .....	wise men.
moond,	ch. iv. 24.... lunatik .....	lunatyke .....	lunaticke.
tollers,	ch. v. 46.... pupplicans.....	publicans.....	publicans.
groundwrought,	ch. vii. 25.... foundid .....	grounded.....	founded.
hunderder,	ch. viii. 6.... centurien .....	centurion.....	centurion.
frosent,	note, ch. x. .... apostlis .....	apostles .....	apostles.
biwordes,	ch. xiii. 3.... parabis .....	similitudes .....	parables.
orders,	ch. xv. 2.... tradiciouns .....	tradicions .....	tradition.
freschman,	ch. xxiii. 16.... prosilite .....	* .....	proselyte.
crossed,	ch. xxvii. 22.... crucified .....	crucified .....	crucified.

There are sundry other similar words to these.

---

\* Tyndale here uses a little circumlocution, and thus translates, "to bringe one in to youre belefe." Wiclif also explains the word "prosilite" thus, "conuertid to youre ordre."

But although it appears to have been Cheke's general rule to avoid all words of Greek and Latin root, we shall nevertheless find a few exceptions to it: for instance, *acrids*, chapter iii; *margarites*, chapter vii; *parables*, chapter xiii 34; *debitee of y fourth part of y Contree*, chapter xiv; where Wiclif employs the words *hony-soukis*, *margaritis*, *parablis*, *titrarke*; Tyndale writing *locustes*, *pearles*, *similitudes*, *tetrarcha*; and our authorized version, *locusts*, *pearles*, *parables*, *tetrarch*. To use such rough and uncouth words, and to be over-careful in avoiding all such as may be traced to a foreign source, would doubtless, in the present age, when so many of the latter have been adopted, and are in fact naturalized among us, having been embodied in our English language, most justly expose a person to the charge of literary affectation and pedantic conceit. Cheke cannot, however, be considered as justly open to such a charge. The earlier translations of the Bible, although most wonderful productions for the time in which they were made, were not so clear and easy to be understood by the great mass of the English people as we, now familiarized with certain well understood words contained in them, imagine them to have been. They necessarily required much time and labour, a more perfect knowledge of the original languages on the part of the translators, and frequent as well as careful revision with respect both to the construction of particular passages and the employment of English words, ere they could

be brought to a perfect state of completeness and correctness. And besides, such was the popular language, that it was not until after the lapse of some years that the necessary use of many words in the translation of the Bible, which words are now perfectly understood by all, could convey the appropriate and true meaning to the minds of the vulgar; to whom not merely the Latin, but all kind of adopted Latin phrase, was, as it were, an unknown tongue. There was, consequently, much more reason than we are apt to suppose for Cheke's objection to the employment of Latin words and phrases in any translation of the Bible intended for the use of the common people of his time. But to raise objections to such expressions in the present times; to be dissatisfied with such words as are found in our authorized English version,\* either for a similar reason, or because some few of them have partly become obsolete, and offend our too delicate ears; still more, to depart from its recognized phraseology by manufacturing new religious words of our own, when our authorized version supplies us with so many and proper expressions,

---

\* "If the language of theology were extracted from *Hooker* and the translation of the Bible; the terms of natural knowledge from *Bacon*; the phrases of policy, war, and navigation from *Raleigh*; the dialect of poetry and fiction from *Spenser* and *Sidney*; and the diction of common life from *Shakespeare*, few ideas would be lost to mankind, for want of *English* words, in which they might be expressed."—*Preface to Johnson's Dictionary*.

intelligible to most understandings, and familiar to all ears; all this, in truth, betrays so much of positive affectation, that it ought to be eschewed by every one, particularly by every faithful clergyman of the established Catholic Church in England, whose duty and solemn obligation it is to teach and preach the doctrines of the Bible to the people in the simple language of the authorized version, which is now so well and generally understood by all, although occasionally requiring some little explanation.

II. The following rules will explain and illustrate the orthography of Cheke, especially in the present translation, from which the examples have been selected. At any rate his practice appears to have been conformable to such rules.

1. In all cases where the letter a requires to be sounded long, Cheke appears to have used the double vowel aa, omitting the final e; thus, *taak*, *prepaar*, *haat*, *gaat*, *maad*, *waar*, *spaak*, for *take*, *prepare*, *hate*, *gate*, *made*, *ware*, *spake*.

2. So likewise with respect to e long, or where in the Greek the letter η would be found; thus, *Ameen*, *propheet*, *Herood*, or *Heerood*, *theerbi*, &c. for *Amen*, Gr. Ἀμήν, *propheet*, Gr. προφήτης, *Herod*, Gr. Ἡρώδης, *thereby*, &c.

3. The same rule seems to have obtained with him in the case of all the other long vowels; thus, *thijn*, *mijn*, *swijn*, *lijken*, *fijr*, for *thine*, *mine*, *swine*, *liken*, *fire*; — *afoor*, *hool*, *moor*, *stoon*, *Jooseeph*, for

*afore, whole, more, stone, Joseph*, Gr. Ἰωσήφ;—*rebuuk* for *rebuke*, &c. &c.

4. Again, with respect to the diphthongs *ea, ei, oa, ue, ui*, &c. these he likewise expressed by means of a double vowel; thus, *speek, treed, preech, heel*, for *speak, tread, preach, heal*; *theer* for *their*; *boot, coot, smooking, coostes*, for *boat, coat, smoaking, coasts*.

*ue* sounded like *ee*, *geestes* for *guests*.

*ui* sounded like *ij*, *bijlt* for *built*.

*ui* sounded like *uu*, *fruut* for *fruit*.

5. The *e* final he utterly abolished; thus, *giv, curs, belev*, &c. for *give, curse, believe*, &c.

6. Unnecessary letters in the middle of words he generally omitted; thus, *dout* for *doubt*, *det* for *debt*, &c. Also in such words as *fault*, where the letter in the middle of the word is sounded by us,\* he nevertheless usually omitted it, writing *faut*.

7. Instead of the letter *y* he most commonly substituted *i*, employing the former for another purpose; thus, *ioked, mighti, pai, iou*, for *yoked, mighty, pay, you*.

8. And, lastly, he occasionally altered the termination of words; thus, *honestee, extremittee, sufferabil*, for *honesty, extremity, sufferable*.

It is necessary, however, to add that, although these appear to have been his general rules, he has yet in certain cases departed from them.

---

\* Probably the pronunciation of the word *fault*, in the time of Cheke, was *faut*, the letter *l* being silent. The word is still so pronounced by the common people in many counties.

### III. Abbreviations and contractions used by Cheke.

y, ý or ý, at the beginning of a word, is throughout the whole translation equivalent to th, thus : yem, ýem, ýem, for them.

ý standing by itself—thi, or thy.

ý, in the middle of a word—th, thus : oýer, broýer, faýer, moýer, gaýer, &c. for other, brother, father, mother, gather, &c.

y, ý, or ý, at the end of a word—th, or the, thus : cloý, booy, mouyes, &c. for clothe, both, mouths, &c.

ý—the, or thee.

ý<sup>en</sup>—then.

ý<sup>er</sup>foor, or ý<sup>er</sup>foor—therefore.

ý<sup>ei</sup>—thei, or they.

ý<sup>t</sup>—that.

ý<sup>is</sup>—this.

ý<sup>ens</sup>—thence.

ý<sup>r</sup>, or yo<sup>r</sup>—your.

ýou, or ýou—thou.

ǵ—dg, as iuǵe, iudge, or judge.

p—pri, as púili, pncipal, pnce, hedpéstes, for privily, principal, prince, head-priests.

p—per, as pform, perform.

p<sup>o</sup>—pro, as pphet, prophet.

L—Lord.

Tf—th, as Tf<sup>en</sup>, then ; Tf<sup>ei</sup>, they.

ę—æ, as pęsident, præsident.

Besides the above mentioned abbreviations and contractions, Cheke sometimes employed a Greek letter, where in other cases he is found to use a double vowel, thus, Synagwgs, Jwnas, Jwatham, instead of Synagoogs, Joonas, Jooatham.

In one particular case he seems also to have used the Greek letter χ, instead of ch. Thus in chapter viii. ver.

14, where Peter's wife's mother is spoken of, as being "sick of a fever," she is said to be "sick of  $\gamma$  αχες," i. e. aches, or fever pains.

But one word more remains to be spoken, and that is concerning the marginal notes. These, although few in number, are curious, as being both critical and explanatory of the text. In the case of the former, of course we must not expect the criticism to be very profound, or at all comparable with that which has been applied to the Greek Testament in modern times; seeing that the study of Greek was at that time a novelty in England, and the language itself then scarcely emerged from the cloud of darkness, in which it had, together with every other species of learning, been enveloped for so long a period. Such, however, as they are, Cheke's critical annotations will not be altogether unacceptable and without interest, even to the critical scholar of the present times. And again, the remaining annotations, which are of a less critical kind, will necessarily be full of interest to every reader, as serving in some measure to illustrate the doctrinal opinions of one who instructed the young prince Edward\* not only in

---

\* An original and very interesting letter from King Edward the Sixth to Queen Catherine Parr is preserved in No. CXIX. MSS. Corpus Christi College, Cambridge. It is given in the Appendix, and is remarkably illustrative of the ardent piety and affection of that youthful sovereign, as well as of the scholarship he had acquired under the careful tuition of Cheke.

the rudiments of polite learning,† but likewise in those purified principles of religion and piety which, united with a natural sweetness of disposition, shone, as historians tell us, so conspicuously in his youthful character.

In conclusion, what is the result arising from our examination of the earlier versions of the Bible into our mother tongue? What is the result of our reading any other versions of more recent or modern date? The feeling with which we must rise from the careful perusal of them is no other than that of increased admiration at the faithfulness, accuracy, and beauty of the authorized version of the Holy Scriptures, which it is our happiness to possess. True it is that, since the time when it was made, the field of classical learning has been widely extended; the facilities of acquiring it greatly increased; and scholars have arisen from time to time, who, building on the foundations which others before them have laid, have consequently risen to a greater eminence on the steep

---

† The following brief but comprehensive notice of Cheke; of the state of learning in his time; of his having been Professor of Greek at Cambridge, as well as tutor to King Edward the Sixth, is found in one of Milton's sonnets:

“Thy age, like ours, O soul of Sir John Cheek,  
 Hated not learning worse than toad or asp,  
 When thou taught'st Cambridge and King Edward Greek.”  
 Milton's Sonnets, No. XI.



hill of knowledge. True likewise it is that such men have here and there noted in our authorized version a few trifling errors, and suggested a few unimportant improvements, if such indeed they may be called. But the sum of their most critical investigations has been this, that it is altogether free from any important error ; for general accuracy and faithfulness, unrivalled. Perhaps we are not sufficiently sensible of this until we bring it into comparison with other versions, or parts of versions, made before and since ; for instance, with the one now before us : but having done so, it is impossible for us not to see, feel, and acknowledge its real value as the standing and trustworthy test-book of religion in the Church of England. Then can we not but feel convinced that the Church of England has religiously done her duty, and proved herself a faithful “ witness and keeper of Holy Writ,”\* by thus enabling her members to read and hear read in their own native tongue the wonderful works and will of God. Then can we not but fervently rejoice that the State stands boldly forward to support religion, by allowing no other version to be used in our places of public worship ; and guards effectually against the introduction of errors, by confining the privilege of printing it to the ancient and learned Universities of the land. Then can we not but silently congratulate

---

\* Art. xx.

ourselves that our lot is not cast in an age, when the reading of Holy Scripture was necessarily confined to the learned few ; or when attempts only were made to teach the Word of God to the people in a language understood by rich and poor alike ; but that now, in the authorized version of the Old and New Testaments, we have all received from our fathers an unmixed fountain of living waters, which it is our duty to suffer to flow on, undefiled and pure, to our children.



**The Gospel according to Saint Matthew**

AND PART OF THE FIRST CHAPTER OF

**The Gospel according to Saint Mark**

TRANSLATED INTO ENGLISH FROM

THE ORIGINAL GREEK

By **SIR JOHN CHEKE, KNIGHT,**

FORMERLY REGIUS PROFESSOR OF GREEK AND PUBLIC ORATOR IN THE UNIVERSITY  
OF CAMBRIDGE, AFTERWARDS TUTOR, PRIVY COUNSELLOR AND  
SECRETARY OF STATE TO KING EDWARD VI.

FROM THE ORIGINAL MS. NO. CIV. BELONGING TO THE LIBRARY  
OF CORPUS CHRISTI COLLEGE CAMBRIDGE.







Chapter.

This is ye beginning of J<sup>c</sup> & apes soms gospel, as it is writen in y<sup>e</sup> psalms.  
61  
Lo I send mi messenger before thi face, who pre-<sup>was</sup>paratch y<sup>e</sup> way  
before y<sup>e</sup>. y<sup>e</sup> is y<sup>e</sup> criers come in y<sup>e</sup> wilderness, preparin<sup>g</sup> ye l. way  
maak straight his paths. Joan <sup>baptizing</sup> was washing in y<sup>e</sup> wilderness,  
and ther he prethed y<sup>e</sup> washing<sup>baptism</sup> of repentance for y<sup>e</sup> forgiveness  
of sinnes, and al y<sup>e</sup> contree of Judaa, and y<sup>e</sup> h<sup>e</sup>ritrosolyms, <sup>was</sup>  
cam vnto him, and al wer washed of him. in fordaan y<sup>e</sup> river  
at knoilt & may year sinnes.



THE GOSPEL OF S. MATTHEW.

**T**HIS is ȳ book of Jesu Christes stock who cam of dauid, and also of Abraham. Abraham begot Isaak, and Isaak begot Jacob, Jacob begot Judas and his brethern. Judas begot phares and Zara of thamar.

phares begot Esrom.

7 Esrom begot Aram.

Aram begot Aminadab.

Aminadab begot Naasson.

Naasson begot Salmon.

Salmon begat Booz of Rachab.

Booz begot Obed of Ruth.

Obed begot Jessaí.

14 Jessaí begot Dauid ȳ king.

Dauid ȳ king begot Salomon of her ȳ was Ourias Wife.

Salomon begot Roboam.

Roboam begot Abía.

Abia begot Asa.

Asa begot Josaphat.

Josaphat begot Joram.

Joram begot Ozías.

Ozías begot Jwatham.

Joatham begot Achaz.

Achaz begot Ezechíe.

Ezechi begot Manasses.

Manasses begot Amon.

Amon begot Josías.

Josías begot Jechoní and his brethern in ȳ outpeopling

Y<sup>eer</sup> is differens in  
ȳ greek between γέ-  
νεσις γενεὰ γέννησις  
and γένος

of y contree to Babylon, and after this outpeopling to Babylon,

Jeconias begot Salathiel.  
 Salathiel begot Zorobabel.  
 Zorobabel begot Abiud.  
 Abiud begot Eliachim.  
 Eliachim begot Azor.  
 Azor begot Sadoc.  
 Sadoc begot Achim.  
 Achim begot Eliud.  
 Eliud begot Eleazar.  
 Eleazar begot matthan.  
 Matthan begot Jacob.

Jacob begot Joseph Maries housbond of whom Jesus was borne who was called Chríste. Therfoor from Daud vnto Abraham theer weer feorteen degrees, and from Daud vnto y outpepling to Babylon furteen degrees, and from y outpeopling to Babylon vnto Chríste xiiij degrees.

And Jesus Chrístes birth was after this sort.

After his mother Marí was ensured\* to Joseph, before thej weer cooped together, it was pceiued sche was with child, and it was in dede bi y hólí ghoost. But Joseph her husbond being a íust man, and loth to vse extremittee toward her, entended púili to divorce himself from her. And being in this mind lo th'angel of y L. appered to him bi dream and saied Joseph thow ofspring of Dd fear not to take Marí to thi wife. For y sche is goth withal, is gotten bi the holi ghoost. And sche † bring forth a sön, and thow schalt cal his name Jesus. For he schal save his people from theer siñes. And al this was, y y word which y L. spook bi his pphheet might

---

\* The word assure is used in a like sense by Shakespeare. Comedy of Errors. Act iii. scene 2.

† sche schal.



be fulfilled, lo á virgin schal be with chıld, and be deliverd of a sōn, and men shal\* him bi name J̄manouel which is to saí, god is with vs. And Joseph when he rose from slepe did as ŷ Angel of ŷ L. cōmānded him, and took her to his wife, and lai not with her while† sche had brought forth her first begotten sōn, and called his naam Jesus.

CAP. 2. When Jesus was boorn in beethleem á cíti of *Ἰουδαίας* Jurí, in k̄ng heroods daís, lo then ŷ wisards cam from th'est parties to Jerusalem, and asked wheer the k̄ng of Jewes was ŷ was new boorn. For we saw his sterr in th'eest and we cam to worschip h̄m. When K. Herod herd this, he was trobled and all Jerusalē with him and he gatherd togíther al ŷ hedpriests and scribes of ŷ *γραμματεῖς* people and asked of them wheer Christ schold be born. And thei answerd in Bethleem of Juda, for so it is wr̄tin bi ŷ propheet, And thow Bethleem of Juda thow art no wais ŷ lest among ŷ Princes of Juda, For out of ŷ schal cōme á ruler ŷ schal feed Js̄r̄t mi people. Then Herood calling ŷ wisards p̄uli, did narroulí serche of them the time of ŷ sterrs appering. And sending them to Beethleem said vnto them, go yo<sup>r</sup> waí, and seke out diligentlí this yong child, and when ye have found him schew me theerof, ŷ J mai cōme and worschip h̄m. Thej when thej had hard ŷ kinges mind went theer wais. And lo ŷ ster which ŷ<sup>i</sup> saw in ŷ est, did leed them vntil it cam and stood on ŷ place wheer the child was. And when thei saw ŷ star so, ŷ<sup>i</sup> reioised gretlí, and entred into ŷ house, and saw ŷ child with marí his moyer, and fel down and worschipped him, and opend ýeer treasures, and offerd him giftes gold frankensens and myrrh, and *λίβανον*

---

\* schal cal.

† while, i. e. vntil. see ch. ii. 15. v. 26. xxii. 26. xxiv. 39.

thej being warned bi á dreem, y̅ y̅<sup>i</sup> schold not return bi herood, went hoom bi an other waí into y̅eer contree.

And after thej weer goon lo y̅ angel of y̅ L. did appear to Joseph in á dream and said. rise and take y̅ child and his Moother, and flie into Ægypt, and theer abijd vntil J schew yow further. For heerood wil seek this child to destroi him. And he roose, and took y̅ child bi night and his moother to, and departed into Ægypt, and theer he was while Heroods death, y̅ y̅<sup>t</sup> word of y̅ L. which was spoken bi y̅ p̅pheet, might be fulfilled. Thees weer his wordes, J have called mi s̅one out of Ægypt.

Then Herood seing y̅ he was plaied withal bi y̅ wiseards, was verí angrí, and sent, and slew al the childern in beethleem, and in al y̅ borders theerof, from two yeares downward, according to y̅ time which he had busili enquired of afore of y̅ wiseardes. The wordes then of Jeremí y̅ p̅pheet was fulfilled. His woords be thees. A voice theer was herd in Rama, morning and weping and much wailing. Rachel wept for her childern, and wold not be comforted, for thej weer goon.

After Heeroods death, lo th'angel of y̅ L. appeered bi dreem to Jooseeph and said Rijs and taak y̅ child and his Moother, and go into y̅ land of Jsrt̅. For y̅<sup>i</sup> y̅<sup>t</sup> sought y̅ Childes life be dead. And he roos and took y̅ Child and his mother and went again into Jsrt̅. And bicaus he herd y̅ Archelaus reigned in Juda for Heerood his father, he was afraid to go thither. And being told bí dreem, went into y̅ coostes of galilee, And theer went and dwelt in á Cítee called Nazareth y̅ y̅<sup>t</sup> p̅pheets worde might be fulfilled, y̅ he schal be called a Nazaraí.

CHAPT. 3.) About thoos dais cam in Joań baptist and preeched in y̅ wildernes of Juda, and said, Repent ye for y̅ kingdoom of heaven is nigh. For this is he which was spoken of bi y̅ p̅pheet when he said, The voice of y̅ Críer in y̅ wilderness, pr̅paar y̅ waí of y̅ L., maak

his paaths streight. And Joan himself waar á garment of Camels heers, and á lether girdel about his loines. And his meat was acrids and wild honí. *Ἰ*<sup>en</sup> cam forth *ἀκριδες* to him Jerusalē and al Juda, and al *ἡ* borders about Jordan, and thej weer baptized bi him in Jordane, and confessed theer siñes. And when he saw maní of *ἡ* pharisees and Sadducees cōming to his baptism he said to then.\* O ye ofspring of adders, who hath counceled *γεννήματα χιδῶν* to yow, to flie from *ἡ* displeasur to cōme. Bring forth frute *ἡ*<sup>r</sup> four worthi repentans. And seem not to sai in yo<sup>r</sup>selfs. We have Abraham to our faýer. For J sai vnto yow, *ἡ* god is abil to raise vp Abraham, childern of thees stoons. And now *ἡ* ax is laid at *ἡ* trees roote. Eueri tree *ἡ*eerfour *ἡ* bringeth not good frute, is cut down, and thrown in *ἡ* fier. J suerli doo baptize yow with water to repentance, but he *ἡ* cōmeth after me, is stronger *ἡ*en J am, whoos schoos J am not fít to carí, he wil baptize yow with *ἡ* holí ghoost and fier, whoos fān is in his hand and he wil clense his floor, and gather his corne into his garner, and as for *ἡ* chaf he wil burn it with an vnquenchable fire.

Then cām Jesus from Galílee to Jordan vnto Joañ to be baptized of him. And Joañ wold not let him saieng. J had ned to be baptized of yow, and cōme yow to me. And Jesus answeerd him and saíd vnto him. let sich thinges go now. For thus it becōmeth vs to fulfil al ríghtuousnes. Then Joan suffred him to tri his mind, and after Jesus was baptised, he cā † out of *ἡ* water bi and bi, and lo *ἡ* heavens weer opend to him, and he saw *ἡ* spríte of god cōming down like á dow and lighting apon him, and lo *ἡ*<sup>r</sup> cā a voice from heaven saieng. This is mi beloved sōne, with whom J am wel pleased.

\* then, them.

† cā, came.

ÿ 4. CHAPT.) ÿ<sup>n</sup> Jesus was caried áwaí in to á wildernes bi ÿ spríte, to be tempted of ÿ devíl. And after he had fasted xl. daies and xl. nightes, he was hongrí. And ÿ tempter cãm and said vnto him. Jf ýow be ÿ sön of god, cõmand ÿ ÿ<sup>es</sup> stoones be made breed. But he answerd on this wise. Jt is writin. Man schal not live in onli breed, but in everi word ÿ cõmeth from goddes mouth.

Then ÿ devel carieth him into ÿ holí cítee and setteth him on ÿ pinnacle of ÿ temple, and saieth vnto him. Jf ýow be ÿ sön of god throw thiself douneward. For it is writin, He hath charged his angels with yow, and ÿ<sup>i</sup> schal carí ÿ in theer armes, lest ý foot might stumble at a stoon. Jesus said vnto him Thow schalt not tempt ÿ L. thi god.

The devel again carieth him into á veri hie hil, and scheweth him al ÿ kingdooms of ÿ world, and al theer glóri, and saieth vnto him, J wil give ÿ al thees, if thow wilt fal down and worschip me. Jesus ÿ<sup>en</sup> saieth vnto him. Cõme after me Satan. For it is writin thow schalt bow thiself down to ÿ L. ý god and him onelí schalt ýow worschip. Then let ÿ devel him go, and lo angels cãm vnto him and waited on him.

When Jesus herd ÿ Joań was put in prison, he departed in to galílee, and leving Nazareth cãm and dwelt in Capernaum bi ÿ sees side, in ÿ Coosts of zaboulon and Nephtholim, ÿ ÿ words which ÿ p̄pheet Jsaí did speek might be fulfilled. Thow land of zaboulon and land of Nephthálm, bi ÿ sees sijd beiond Jordan, galílee of ÿ heethen. The peopil which sat in darknes hath seen a great light and yeer hath risin light vnto ýem ÿ sit in ÿ contree and schadow of deth.

After ÿ Jesus began to preche and saí. Repent yow. For ÿ kingdom of heaven is at hand. But Jesus walking bi ÿ sees sijd in galílee, saw twoo brethern Simon which was called Peter, and Andrew his broother, casting á drag into ÿ see. For ÿ<sup>i</sup> weer fischers. And he said

vnto  $\hat{y}^m$ . Cōme after me and J wil maak yow menfishers. Thei bi and bi left theer nets and folowed him.

And going a litil furder on, saw o $\acute{y}$ er two bro $\acute{y}$ ern, James Zebedai's sōn, and Joa $\acute{n}$  his bro $\acute{y}$ er in a boot with Zebedai  $\acute{y}$ eer faather mending  $\acute{y}$ eer nets and he called  $\acute{y}$ em. Thej bi and bi leving  $\hat{y}$  boot and  $\acute{y}$ eer fa $\acute{y}$ er folowed him,

And Jesus went round about hoole gal $\acute{I}$ lee, teching in  $\acute{y}$ eer Synagoogs, and preeching  $\hat{y}$  gospel of  $\acute{y}$ e kingdoom, and heeling everi siknes and feblenes which was among  $\hat{y}$  people. synagoogs is word for woord  $\acute{y}$ eer meeting places.  $\mu\lambda\alpha\kappa\acute{\iota}\alpha$

And  $\hat{y}$  nois of him went thorough out hoole Surri. And al  $\hat{y}$  weer il at ease and holden with divers sicknesses and torments, and weer other sprited, or moond, or palseid, thej brought vnto him and he heeled  $\acute{y}$ em. And  $\acute{y}^{er}$  folowed him a greet nomber from galilee,  $\hat{y}$  tencitee, Jerusalem, Juda, and places beiond Jordan. ^

### $\hat{y}$ 5. Chapter.

AND he seing  $\hat{y}$  great resort went vp into  $\hat{y}$  hil. And when he was set his d $\acute{I}$ scipils cam vnto him, and he opend his mouth and taught them on this wise. scholars  $\hat{y}$  lerned his doctrine.  $\mu\alpha\theta\eta\tau\acute{\alpha}\iota$

Happi be  $\hat{y}$  beggars in sprijt, for  $\hat{y}$  kingdom of heeven is theers.

Happi be  $\hat{y}$  moorners, for  $\acute{y}^i$  schal be confortd.

Happi be  $\hat{y}$  meek, for  $\acute{y}^i$  schal enherit  $\hat{y}$  earth.

Happi be  $\hat{y}$  hungri and thursti of rightuousnes for  $\acute{y}^i$  schal be filled.

Happi be  $\hat{y}$  pitiful, for  $\acute{y}^i$  schal be pitied.

Happi be  $\hat{y}$  cleen in hart for  $\acute{y}^i$  schal see god.

Happi be  $\hat{y}$  peesmakers for  $\acute{y}^i$  schal be called godds childern.

Happí be y̅ persecuted for rightuousnes saak, for y̅ kingdom of heaven is theirs.

Happí be yow, when y<sup>i</sup> rebuke yow, and persecut yow, and speek al evel and lie against yow for mi cause. be glad and reiois for yo<sup>r</sup> reward in heaven is great. For so persecuted thej y̅ p̅pheets afoor your tijm.

Yow be y̅ salt of y̅ earth, if y̅ salt be vnsaverie wheer-with schal things be salted. It is good for none other thing, but to be thrown awaí, and to be trooden down bi men.

Yow be y̅ light of y̅ world. A cítee can not be hiden y̅ is set aloft on an hil, nor men burn not á light, and put it vnder á buschel but in a candelstick, and it giveth light to al y̅ be in y̅ house. let yo<sup>r</sup> light soo schijn befoor men y̅ y<sup>i</sup> mai see your good workes, and give glori to your father which is in heaven.

Think not y̅ J cam to breek y̅ law or y̅ propheets. J cam not to breek but to fulfil. trulí J saí vnto yow, til heaven and erth goo awaí, one iot, nor one titíl schal not go awaí from y̅ law, til al be doon. Whosoever then breeketh oon of y̅ lest of y<sup>ees</sup> cōmandments, and techeth men y̅ saam, he schal be called y̅ leest in y̅ kingdom of heaven. But whosoever doth and techeth he schal be called greet in y̅ kingdom of heaven. For J saí vnto yow except your rightuousnes be moor plentiful y<sup>en</sup> y̅ Scribes and Pharisees, yow schal not enter into y̅ kingdom of heaven.

Ye have hard it hath be said vnto old men yow schalt not slee. Whosoever sleeth is gíltí of iug̅ment.\* who-soever calleth his broother ραχὰ is gíltí of counsel. who-soever calleth him foole is gíltí of helfier. Jf y̅eerfoor yow bringest y̅ gift to th'aulter, and theer remembrest y̅ y̅ broother hath sūthing against y̅, leave y̅ gift y<sup>eer</sup> befoor

ἐνοχος τῇ  
κρίσει  
ἐνοχος συνε-  
δρίῳ.

\* "But I sai vnto iow, whosoever is angrí with his broother," &c. is here omitted by Cheke.

th'aulter, and first go and be agreed with ý broýer and ýen cõm and offer ý gift. Fal into favor again with ý<sup>in</sup>\* whijst ýow art yet in ýi iornej with him, lest ýi enmí deliver ý to ý iugē, and ýe iugē deliuer ý to ý officer, and ýow be thrown in prison. J tel ý trulí ýow schalt not go forth whil yow hast paid ý'uttermost ferýing.

κοδράντην

Ye have herd it hath been said to old men. Thow schalt not cõmit advoutrí. But J sai vnto yow ý who-soever looketh on a woman to desijr her hath in his hert cõmitted advoutri with her. Jf ýi right eie hinder ý, pluck it out and cast it from ý. For it is pfitabil for ý ýoon of ý members perisch and theerbi ý hool bodí be not thrown into hel. Jt is said ý whosoever divorceth his wife let him give her á diuorsment bil. But J sai vnto yow whosoever divorceth his wife, except it be for fornicõns cause, doth mak her an adulterer, and whosoever marieth her diuorced cõmitteth adulterí.

Again ye have herd it hath been said to old men thow schalt not forsware, but ýow schalt pform ý ýow hast sworn vnto ý L. But J sai vnto yow sweer not at al, nother bi heaven, for it is godds seet, nor bi ý earth for it is ý footstool of his feet, nor bi Jerusalem for it is ý Cítee of ý greet king nor bi ý hed for ýow canst not maak on heer whijt or black. But let your talk be ye ye naí naí. ý ý is moor ýen ý<sup>s</sup>. cõmeth of ý'evel.

ἐκ τοῦ πονη-  
ροῦ

Ye have hard it hath been said an eie for an eie and á toth for á toth. But J sai vnto yow, do not withstond evel. But whosoever giveth ý a blow on ý right cheek, torn ý'other to him, and let him ý wold sue ý at ý law and taak awaí ý coot let him have ý gown also. And who wold drive ý on a mile, go two with him. Giue him ý asketh ý, and withdraw not ýself from him ý wold borow of ý.

χιτῶνα. ἰμά-  
τιον

Ye have herd it hath been said, ýow schalt love ý

\* with y<sup>in</sup> enmf.

τελῶναι

neighbour and haat  $\dot{y}n$  enmie. But J sai vnto yow love yo<sup>r</sup> enmies. Bless  $\dot{y}^{em}$   $\dot{y}$  curs yow, do good to  $\dot{y}em$   $\dot{y}$  haat yow, praíse for  $\dot{y}^{em}$   $\dot{y}$  wold conquerr yow and psequit yow,  $\dot{y}$  ye mai be  $\dot{y}$  Childern of your father which is in heaven, bicause he maketh his sôn to rise on good and bad, and sendeth rain on iust and uniust. Jf  $\dot{y}eer$ foor ye love thoos  $\dot{y}$  love yow, what reward have yow, do not tollers so, and if ye embrace yo<sup>r</sup> brothern onelí what excellent thing do yow, do not tollers so. Be yow  $\dot{y}eer$ foor pfight as your fa $\dot{y}er$  in heven is pfight.

### $\dot{y}$ 6. Chapter.

ΤΑΑΚ heed ye bestow not yo<sup>r</sup> almes afoor men, to be seen of  $\dot{y}em$ . For if ye doo ye have no reward of yo<sup>r</sup> father which is in heeven. When  $\dot{y}o^w$  givest  $\dot{y}in$  almes

hypocrites be  $\dot{y}^{ei}$ , who plaí one part, and be far vnlike  $\dot{y}$   $\dot{y}^{ei}$  plaí. and  $\dot{y}^{ei}$   $\dot{y}^{er}$ foor  $\dot{y}$  pretend holines outwardlí, and masck  $\dot{y}^{em}$  selves like Christians and march in deed devillischlí, be wel called hypocrites.

$\dot{y}eer$ foor, blow not a trompet afoor  $\dot{y}$ , as hypocrites do in Synagogs and in streets  $\dot{y}$   $\dot{y}^{ei}$  mai receíve glori of men. Trulí J sai vnto yow,  $\dot{y}^{ei}$  have received  $\dot{y}^{er}$  reward. But when

$\dot{y}ow$  givest  $\dot{y}in$  almos let not  $\dot{y}$  left hand know what  $\dot{y}$  right hand doth,  $\dot{y}$   $\dot{y}$  almos mai be secreet, and  $\dot{y}$  fa $\dot{y}er$  which seeth it secreet wil reward  $\dot{y}$  abroad.

And when  $\dot{y}ow$  praíest, be not lík  $\dot{y}$  hypocrijts. for  $\dot{y}^{ei}$  love to stond and praí in Synagogs and corners of  $\dot{y}$  streets,  $\dot{y}$   $\dot{y}^{ei}$  mai be seen of men. Trulí J sai vnto yow,  $\dot{y}^{ei}$  have received  $\dot{y}^{er}$  reward. But when  $\dot{y}ow$  praíest enter in to  $\dot{y}$  closet and schit  $\dot{y}$  door and praí to  $\dot{y}$  fa $\dot{y}er$  secretlí,

ταμειον

αποδώσει.

βαπτολογείν

and  $\dot{y}$  fa $\dot{y}er$   $\dot{y}$  seeth  $\dot{y}$  secreetlí, schal paí again, schal requite.

and  $\dot{y}$  fa $\dot{y}er$   $\dot{y}$  seeth  $\dot{y}$  secreetlí, schal reward  $\dot{y}$  openlí. When ye praí rehers not in word on thing



oft. as  $\hat{y}$  heethn doo. For  $\hat{y}^i$  thínk  $\hat{y}^i$  schal be hard bí  $\hat{y}^r$  long talk, be iow yeerfoor not lijk vnto yem. For iour fayer knoweth wheerof ye have need, befoor yow ask him. Prai yow yeerfoor on  $\hat{y}$ is wijs. Our fa $\hat{y}$ er which art in heaven halowed be  $\hat{y}$  name,  $\hat{y}$  kingdoom cōme,  $\hat{y}$  wil be doon in earth as it is in heven, give vs  $\hat{y}$ is daí our daílí breed. And forgive vs our detts ἐπίσιος as we forgive  $\hat{y}^{em}$   $\hat{y}$  be our dettors, and lead vs not into tempting, but deliver from  $\hat{y}$  evel. For thijn is  $\hat{y}$  kingdoom,  $\hat{y}$  powr, and glorie for ever and aí. Ameen. For if ye forgiue men theer fauts, your heavenli fa $\hat{y}$ er wil forgive yow, if ye do not forgive men  $\hat{y}$ er fauts, yo $\hat{r}$  fa $\hat{y}$ er wil not forgive yow yowrs.

When ye fast be not lowring lijk hypocrijts. for  $\hat{y}^i$  σκυθρωποί  
alter  $\hat{y}^{er}$  faces  $\hat{y}$   $\hat{y}^i$  maí appeer to men, to be fasters. But ἀφανίζουσι.  
when  $\hat{y}$ ow fastest anoint over  $\hat{y}$  hed, and wasch  $\hat{y}$  face,  $\hat{y}$   $\hat{y}$ ow maist not appere to men to fast, but secretlí to  $\hat{y}$  fa $\hat{y}$ er, and  $\hat{y}$  fa $\hat{y}$ er which seeth  $\hat{y}$  secretlí wil reward  $\hat{y}$  openlí.

Hord not yourself vp greet hoords on  $\hat{y}$  earth, wheer nother moth nor rust can wast  $\hat{y}$ em, and wheer theeves ἀφανίζει  
maí dig vnto  $\hat{y}$ em and steel  $\hat{y}$ em. But hoord yourselves hoords in heaven, wheer no $\hat{y}$ er moth nor rust can wast  $\hat{y}$ em, and wheer theves can not dig vnto  $\hat{y}$ em nor steel  $\hat{y}$ em. For wheer your treasur is  $\hat{y}$ er be your harts.

The eie is  $\hat{y}$  candel of  $\hat{y}$  bodí, if theerfoor  $\hat{y}$ n eie be λύχνος  
cleen al  $\hat{y}$  hool bodí wil be lightsom, But if  $\hat{y}$ n eie be not  
wel, thi hool boodí wil  
be darksōm. Jf  $\hat{y}$ eer- ἀπλῶς, clene, vnmixt, as clene  
foor  $\hat{y}$  light within  $\hat{y}$  wheet, cleen barlí  $\hat{y}$  hath no  
be darknes, how much o $\hat{y}$ er thing mixt withal.  
schal  $\hat{y}$  derknes itself πόνηρον heer is  $\hat{y}$  hath sūme  
be. foule disease or impedimēt in it.

No man can serve ij  
Masters. For o $\hat{y}$ er he schal haat  $\hat{y}$  on and love  $\hat{y}$  o $\hat{y}$ er  
or els he schal cleeve to  $\hat{y}$  oon, and despise  $\hat{y}$  other.

ye can not booth serve god and Māmon. Th<sup>eer</sup>foor J  
 serving is to make our cheef thoughtful for yowrlife.  
 end of al doinges to belong to what ye eat or drink,  
 such á mans or thinges en- nor for yowr bodí what  
 crease and estate, when y<sup>een</sup> ye put on. Js not yo<sup>r</sup>  
 ani thing is pñcipallí doon to life of moor valem y<sup>en</sup>  
 such end, is y<sup>en</sup> y<sup>t</sup> thing served. food, and your bodí y<sup>en</sup>  
 Wheerfor vsing and right oc- clothing. look apou y<sup>e</sup>  
 cupijng of thinges maketh no birds of y'aier. Theí  
 service vnto y<sup>em</sup> but when we sow not, y<sup>ei</sup> reep not, y<sup>i</sup>  
 maak yem our chief and pñ- gayér not into y<sup>eer</sup> gar-  
 cipal end. ners, and yowr hevenli  
 faýer fedeth yem. Be

not yow much better yen yeí. Which of yow bi aní thought  
 taking can put an half yard mete to his haight. And  
 whi be ye thoughtful, for cloýng. learn how ye lilies of  
 y<sup>e</sup> feld encrease, y<sup>ei</sup> labor not, y<sup>i</sup> spin not, and yet J sai  
 vnto yow, y<sup>t</sup> Salomon in al his glori was not cloýed lijk  
 on of yees. And if god doth clooth y<sup>e</sup> gras of y<sup>e</sup> ground,  
 y<sup>t</sup> y<sup>s</sup> daí is, and to morow is cast into y<sup>e</sup> furneis, how  
 much moor ye smalfaiþed men, wil he cloý yow. Be  
 not thoughtful y<sup>eer</sup>foor, saieing what schal we eat, or  
 what schal we drink, or what schal be cloýed withal.  
 For y<sup>e</sup> heýen looketh for yees thinges. for yo<sup>r</sup> hevenli faýer  
 knoweth y<sup>t</sup> ye need al y<sup>ees</sup> thinges. But seek first for  
 y<sup>e</sup> kingdoom of god, and his rightuousnes, and al yees  
 thinges schal be p<sup>ro</sup>vided for yow besides. Be not  
 thoughtful y<sup>eer</sup>foor for to morow, for let to morow taak  
 thought for itself. Euerí dai hath inough adoo with her  
 own trouble.

ψυχῆ

ἐραυδος

προστεθήσεται

κακία

### Ʒ 7. Chapter.

Juġe not Ʒ ye be not iuġed, for with what iuġment ye iuġe, ye schal be iuġed again, and with what measure ye measure, ye schal be measured again. Whí doost Ʒow see á moot in Ʒ broȳers eie, and canst not spí a beam in thijn own. or how can Ʒow sai to Ʒ broȳer. Hold stil J wil pluck out a moot of thijn eie.\* Thow hypocrite take awaí Ʒ beem first out of thijn eie, and Ʒen maist Ʒow see to take awaí á moot out of Ʒ broȳers eie.

Giue not Ʒ holí to dogges, nor throw not your mar- μαργαριτας  
garites befor swijn, lest Ʒ<sup>ei</sup> treed Ʒ<sup>em</sup> down with Ʒ<sup>eer</sup> feet,  
and torn back on Ʒow, and al to teer Ʒow.

Ask and it schal be given Ʒow, seek and ye schal find, knock and ye schal have it opend vnto Ʒow. For everí man Ʒ asketh receiueth, and he Ʒ seketh findeth, and he schal have it opend vnto him Ʒ dooth knock. What man is Ʒeer among Ʒow, who wil give his sōne á stoon, if he ask him breed, or wil give him á serpent if he ask \*οφιυ  
him fisch. And if Ʒow being evel men do know to give  
yo<sup>r</sup> childern good giftes, how much moor wil yo<sup>r</sup> faȳer  
in heaven, give good things to Ʒ<sup>em</sup> Ʒ ask him. Al things  
Ʒeerfoor Ʒ ye wold men schold do to Ʒow, do Ʒow vnto  
Ʒ<sup>em</sup>. This is Ʒ law and Ʒ propheetes.

Enter in bi a narrow gaat, For Ʒ gaat is wijd and Ʒ wai brood, Ʒ leadeth to destruction, and maní goeth in theerbi. And Ʒ gaat is narrow, and Ʒ waí streight Ʒ ledeth to life, and few Ʒ<sup>eer</sup> be Ʒ find it.

Taak heed of fals p̄pheetes which cōm to Ʒow in scheeps garments, and inwardli Ʒ<sup>i</sup> be ravening wolves. Bi Ʒ<sup>eer</sup> fruit schal ye know Ʒ<sup>em</sup>. Do men gaȳer of thoorns ἀκανθών

---

\* Cheke has here omitted "and behold ye beem in Ʒ<sup>h</sup>n own eie."

τριβόλων  
σαπρόν

graaps, or figges of briers. So everí good tree bringeth forth good frute, And everí rotten tree bringeth forth evel frute. A good tree can not bring forth il fruit, nor a rotten tree good fruit. Euerí tree ý bringeth not forth good fruit, is cut doun and cast into ý tier. ye schal ýrfoor know ýem bi ý<sup>er</sup> fruits. Not everí ý saith vnto me L. L. schal enter into ý kingdom of heaven, but he ý dooth my fathers wil which is in heaven. Mani schal sai vnto me on ý dai L. L. have we not in thi naam p̄phecied, have we not in thi name cast out devels, have we not in thi name doon mighti thinges. Then schal J confess vnto ý<sup>em</sup> J never knew yow. Go from me ye workers of vnlaifulnes. Whosoever ý<sup>er</sup> foor heereth mi words, and doth ý saam J wil lijkin him to a wise man which hath bilt his hous on a rock, And ý<sup>er</sup> fel a greet schower, and ý rivers cam down, and ý windes blew and bet apon ý house and it fel not for it was groundwrought on a rock. And everí man ý hereth ý<sup>es</sup> wordes of mijn and doth ýem not schal be lijkend to á foolisch man which hath bijlt his hous on ý sand, and ý<sup>er</sup> fel a greet schower, and ý rivers cam doun, and ý wijnds blew, and bet against ý hous and it fel, and the fal yeerof was greet.

φρόνιμος

And when Jesus had ended thees words, ý people weer astonished at his teching. For he taught ýem as on ý had authoritee, and not as ý scribes did.

### ý 8. Chapter.

προσεκύνει.

AND when he cãm from ý hil ý<sup>er</sup> folowd him a greet companj of men, and lo á leper stood, and boud himself to him and said L. if ýow wilt ýow maist clens me, And Jesus stretched forth his hand, and touched him and said. J wil. be thow clensed. And bí and bí his lepernes was clensed. And Jesus said vnto him, look ýow tel no man. But go ý wais schew ýself to ý priest. And offer

ÿ gift which Moses cōmanded to be given ÿ ÿ<sup>i</sup> might beer witness yeerof.

As Jesus cam into Capernaum, yeer cam an hunderder vnto him and sued vnto him on this sort. Sir mi servant παῖς lieth sick in mi house of ÿ palsej, grevousli tormented. And Jesus said vnto him. I wil cōme and heel him. And ÿ hunderder answerd him with ÿ<sup>e</sup>s wordes. Sir J am not á fit man whoos house ye schold enter. Saí ye onlí ÿ word and mi servant schal be heeled. For I am a man vnder ÿ power of oyer, and have soldiers vnderneath me, and J sai to ÿ<sup>s</sup> soldier go and he goeth, and to an other cōm and he cōmeth, and to mi servant do ÿ<sup>s</sup> and he doth it. Jesus heering ÿ<sup>s</sup> marvelled and said to ÿ<sup>em</sup> ÿ folowed him. Trulí J sai vnto yow, J have not found so greet faith no not in Jsrl. But J sai vnto yow ÿ mani schal cōm from ÿ Est, and ÿ West, and schal be set with Abraham Jsaak and Jacob in ÿ kingdom of heaven, but ÿ childern of ÿ kingdom schal be thrown in to outward darknes, yeer schal be weping and gnasching of teth. And Jesus said to ÿ hunderder, go ÿ wais and as yow belevedst, so be it vnto ÿ. And his servant was heeled even in ÿ saam howr.

And Jesus cam in to Peters hous, and saw his moother in law laid down and sick of ÿ a $\chi$ ess, and he touched πυρετος her bi ÿ hand and ÿ a $\chi$ es left her, and sche roos and served them.

And late in ÿ evening ÿ<sup>i</sup> brought him mani ÿ was develled, and with his word he cast out ÿ sprits, and healed al ÿ weer il at ease, ÿ Jsaíe ÿ p $\ddot{p}$ heets wordes which he spaak might be fulfilled. He hath taken our weaknes on him, and hath born our sickness.

And Jesus seing much resort about him cōmanded yem to go to ye fur side of ÿ water. And on of ÿ Scribes cam and said vnto him. Master J wil folow ÿ whi $\ddot{y}$ er-soever yow goost. and Jesus said vnto him, Foxes hath

dēns, and y̅ birds of y̅'aier hath nests, but y̅ sōn of man hath not wheer he mai lai his hed.

And an oyer of his disciples said vnto him. Sir suffer me first to depart, and burí mi fayēr. And Jesus said vnto him folow me and let y̅ deed burí yēer deed.

πλοῖον

And after he enterd into á boot his díscipils folowed him, and lo yēer was á greet

μαθηται

his scholers, which stoorm on y̅ see, in so much lerne of hím, and be y̅ y̅ boot was coverd with y̅ taught y̅<sup>er</sup> p̅fession, and waves. He slept. And his yoos we call discipils. discipils cāme and raised him, and said. L. save vs we pe-

rísch. And he said vnto yēm, ye smalfaithd whi be ye aferd. yēn he roos and rebuked y̅ windes and y̅ see, and yēer was á great calm. But y̅ men yēer marveled and saied. What maner of man is y̅<sup>is</sup> y̅ winds and see obej hím.

χαλεποι

And after he was cōme on y̅ other side into y̅ gerge-seens contree, y̅<sup>er</sup> mett hím ij devels, cōming forth from y̅ graves, verí fiers men, so y̅ no man cold pas y̅ wái, and lo y̅<sup>ei</sup> cried and said, what haav we to do with y̅ Jesus yow sōn of god. Cāmest yow hither afoor hand to torment vs. And yēer was a good wai from y̅<sup>m</sup> an herd of mani swijn feeding. And y̅ devels desidrd him saieng. Jf yow cast vs forth suffer vs to go into y̅<sup>e</sup> heard of swijn. And he bad y̅<sup>m</sup> goo. And y̅<sup>ei</sup> went forth, and went into y̅ herd of swijn. And lo y̅ hool heard of swijn set on y̅<sup>er</sup> wái bí an hedlong place in to y̅ see, and died in y̅ waters. And y̅ swijnherds fled and cāme into citee, and told y̅<sup>m</sup> y̅<sup>e</sup> hool matter, and what taking y̅ develleds weer in. And loo y̅ hool citee cam forth and met Jesus, and after y̅<sup>ei</sup> had seen him y̅<sup>ei</sup> desired him y̅ he wold de-part out of yōos coosts.

ὤρμησε  
κατὰ τὰ  
κρημνῆ

## ŷ 9. Chapter.

AND he went in to á boot, and passed over, and cãm *πλοίων* into his own cítee, and lo ŷ<sup>i</sup> brought him á palsied, bed-reed, and Jesus seing yeer faith said to ŷ palsied, be of good cheer sôn ŷ sines ar forgiven ŷ<sup>ee</sup>. And lo certein of ŷ Scribes said within ŷ<sup>sm</sup>selves. This man blasphemith. And Jesus seing theer minds said. Whi do yow think evel in yo<sup>r</sup> hartes. whi<sup>er</sup> is it easier to saí ŷ sïns be forgiven ŷ, or to saí rijs and walk. But ŷ<sup>t</sup> ye mai know ŷ<sup>t</sup> ŷ sôn of mán hath power to forgijv sïns on ŷ earth. *T*hen said he to ŷ palsied. Rise take ŷ bed and go to ŷ house. And he roos and went to his hous. And when ŷ resort saw this yeí marveild, and gave glóri to god, who had given sich power to men.

*βλασφημεῖν*, is to speak il and odious wordes, not fit to be cõmuned bi sich a man as presumeth to talk what he list, of malice, stubbornes, affection or ignorans.

*ἵνα δε*. A figure of vehemencie wheer ŷ half sentence is left out to be vnderstond, thei cal ŷ figure in greek —————  
As he wold have put to, see what J wil doo.

And as he passed bí, he saw á man sitting at ŷ tol-booth whoos naam was Matthew, and he saith vnto him folow me, and he roos and folowd him. And it cam to pass, as he was set in ŷ hous, lo maní tollers and *τελώναι* sïners sat doun also with Jesus and with his discipils. The pharisais seing yis said to his discipils. Whi doth yo<sup>r</sup> M<sup>r</sup>. eet with tollers and sïners. And Jesus heering yis said vnto yem, ye strong have no need of á phisition, but yoos ŷ<sup>t</sup> be il at ease. But go ye and lern what ŷ<sup>is</sup>

*θυσία*. is such beests as god appointed in  $\hat{y}$  old law to be brought to  $\hat{y}$  temple, slain and offerd to him, for diuers causes, and especialli which  $\hat{y}^i$  leest considerd, to have Christes bloud sched and death in memori, and  $\hat{y}^{er}$  bi to lern to worschip Christ, as a redemer, and to kepe his cōmandments, as dutí and true service, and not as deserts. wheerbí it appeareth how necessarí it is to vse neighbourlí workes of charítee, rather  $\hat{y}^n$  to appoint  $\hat{y}$  greet part of our p̄fession, in sacramental ýnges, ordeind for certein godlí purposes and not for dailí exercises. this word for  $\hat{y}$  true torn of  $\hat{y}$  greek mai be called a slaughter, and for  $\hat{y}$  latin mai be called an holigaf.\*

meens. J wil have mercie and not sacrifice. For J cam not to cal iust men but sīners to repentans. Then cam Joans disciples to him saieng, whí do we and  $\hat{y}$  pharisais fast much, but  $\hat{y}$  discipils fast not. And Jesus said vnto  $\hat{y}$ em. Can  $\hat{y}$  wedding childern moorn so long as  $\hat{y}$  bridegroom is with  $\hat{y}$ em.  $\hat{y}$  dais schal cōm when  $\hat{y}$  bridegroom schal be taaken from  $\hat{y}$ em, and  $\hat{y}$ en schal  $\hat{y}$ ei fast. No man doth lai on a patch of an vnfulled ragg on an old garment, for it taketh awai  $\hat{y}$  hoolnes of  $\hat{y}$  garment, and it is wors when it is cut. Nor  $\hat{y}$ ei put not new wijn in old bottels, for if  $\hat{y}^i$  doo  $\hat{y}$  bottels breek, and  $\hat{y}$  wijn rūneth out and  $\hat{y}$  bottels be marred. but  $\hat{y}$ ei put new wijn in new bottels, and so booth be saved. Ashe was  $\hat{y}$ us talkíng, lo á certein ruler cam and bowed down to him saieng. Mi doughter is latelí deed. Cōme and lai  $\hat{y}$  hand apon her and let her lijv. And Jesus roos and folowed him and so did his discipils. And lo á certein woman which had twelf year togiyer  $\hat{y}$ e bloodí flux, cām behind him and touched  $\hat{y}$ e hēm

---

\* holigaf, i. e. holy gift, holy tribute.



of his garment. For sche said to herself Jf J touch onelí his cote J schal be safe. Jesus torned and saw her, and said, Be of good cheer daughter y<sup>e</sup> faith hath saved y<sup>e</sup>. And y<sup>e</sup> woman was safe from y<sup>e</sup> tijm forward.

And Jesus when he cam in to y<sup>e</sup> rulers hous, and saw y<sup>eer</sup> y<sup>e</sup> minstrels and y<sup>e</sup> compani about y<sup>eer</sup> much troubled he *αὐλητᾶς* said vnto y<sup>em</sup>. go forth, For y<sup>s</sup> maid is not dead but on sleep, and y<sup>ei</sup> laught at him. And when y<sup>e</sup> throng was put out he cam in and took her bí y<sup>e</sup> hand, and y<sup>e</sup> maid roos. And y<sup>e</sup> faam heerof went thorough y<sup>e</sup> hool contree.

And as Jesus passed from y<sup>ens</sup> theer folowed him two blind men crieng and calling. píti vs you Son of Dđ. when he cam into y<sup>e</sup> house y<sup>e</sup> blind cām vnto him and Jesus said to y<sup>em</sup>. Belev ye y<sup>e</sup> J am abil to do y<sup>is</sup>. T/ei said vnto him, ye Sir. He touched y<sup>en</sup> y<sup>eer</sup> eies and said, Be it vnto yow according to your faith, and y<sup>eer</sup> eies opend. And Jesus charged y<sup>em</sup> saieng. look y<sup>e</sup> no *ἐνεβριμήσατο* man know it. And y<sup>ei</sup> went forth, and spread his naam abroad thorough y<sup>e</sup> hool contree.

As y<sup>ei</sup> weer going awaí y<sup>ei</sup> brought him á domb, and á develled man, and after y<sup>e</sup> devel was cast out, y<sup>e</sup> dōm spake, and y<sup>e</sup> peopil marveld and said. This was never seen in Jsrt befor. y<sup>e</sup> Pharísais said. He casteth out *ἔ-* bi y<sup>e</sup> chief devel. And Jesus went about al y<sup>e</sup> citees and villages teching in y<sup>eer</sup> Synagoogs and preching y<sup>e</sup> gospel *κώμας* of y<sup>e</sup> kingdom, and heeling al siknes and al y<sup>e</sup> weeknes among y<sup>e</sup> peopil. And seing a greet compani y<sup>eer</sup> had píti on y<sup>em</sup>, bicaus y<sup>ei</sup> weer fainted and scaterd lijk scheep, *ἐκλελυμένοι* who hath no scheepherd. Then saith he to his discipils. y<sup>e</sup> hervest is great, and y<sup>e</sup> woorkmen few. Prai y<sup>eer</sup> foor y<sup>e</sup> L. of y<sup>e</sup> hervest, y<sup>e</sup> he mai thrust forth his workmen into y<sup>e</sup> hervest.

Ʒ 10. Chapter.

μαλακίαν

AND when he had called his twelf discipils he gave Ʒ<sup>m</sup> authoritee again vnclen sprites to throw Ʒem out, and to heel everi siknes and febelnes. Ʒ xij Apostols naams weer Ʒees. Ʒ first Simon which was called Peter, and andrew his broƷer. Jaams Ʒ son of Zebedai and Joań his broƷer, Philip and Bartholomew, Thoomas and Matthew Ʒ toller, Jaams Alphais sōn. and lebbaí who was called Thaddai, Simon Chananijt and Joudas Jscariot Ʒ betraid him. Thees xij Jesus sent from him and gave

ἀπίστειλεν

bicause Ʒ<sup>ei</sup> weer apostols he sent Ʒ<sup>m</sup> abrood from him to do Ʒ<sup>ei</sup> weercalled vnto, for an Apostol if ye wold have Ʒ trutorn of Ʒ naam is as much to saí as á frosent. Ʒ is on sent from aní to do his message and his charge. for even as Ʒ servant is to Ʒ M<sup>r</sup>. and Ʒ son to Ʒ faƷer, so is Ʒ frosend<sup>r</sup>, and Ʒ frosent. As Christ saieth. Ther is no servant above Ʒ M<sup>r</sup>. nor Ʒ Apostol above him Ʒ sendeth him.

Ʒ<sup>m</sup> thus in charge. Go not abrood among Ʒ heƷen, nor cōm not in ani of Ʒ Samaritans citees but goo raƷer to Ʒ lost schepe of Jsrs hous. And in yo<sup>r</sup> goíng about prech vnto Ʒem Ʒus. Ʒ<sup>e</sup> heavenli kingdoo is at hand, heel Ʒ feble, clenys Ʒ lepers, raise Ʒ dead, cast out devels, freeli ye have receiued freeli give Ʒ saamagaín. NoƷer posses yow gold, nor sílver,

nor brass about yow, nor scrip to iornej with, nor ij coots, nor schoos, nor walking staavs. For Ʒ workman is worýi his food. But whatsoever cíti yow enter into serch whiƷer Ʒ<sup>er</sup> be aní worý man in it and remain with hím til ye go out of Ʒ saam. When ye enter ínto aní hous, salut it and if it be worý, yoor good speed schal rest Ʒeeron, if not, yo<sup>r</sup> good speed schal return to yow again, and who-soever receiueth yow not, nor heereth yo<sup>r</sup> wordes, go out

ἀσπίσασθε  
ιερήνη

of  $\ddot{y}$  hous or cíí, and schaak of evn  $\ddot{y}$  dust of your feet. J saí trulí vnto yow, Jt schal be moor suffer-abil in  $\ddot{y}$  dai of iug<sup>l</sup>-ment to  $\ddot{y}$  land of Sodom and gomor,  $\ddot{y}^n$  to  $\ddot{y}$  cíí.

lo J send yow as scheep among  $\ddot{y}$  midst of wolves. Be

yerfoor wijs as serpents and plain as doovs. Taak ye heed of men. For  $\ddot{y}^i$  wil bring yow into  $\ddot{y}$  council houses, and in  $\ddot{y}^er$  synagoogs  $\ddot{y}^i$  wil scourge yow. and ye schal be brought

to rulers and kinges for mi caus, \*and so schal ye witnes me to  $\ddot{y}$ em and to  $\ddot{y}$ e  $\ddot{t}$ heyen.

And when ye be brought befoor  $\ddot{y}$ em be not thoughtful how or what ye speak. For it schal be geven yow even in  $\ddot{y}$  saam hour what ye schal saí. For yow speak not  $\ddot{y}$ en, but yo<sup>r</sup> fayers sprit is  $\ddot{y}$  which speeketh in

taak not so much awaí of  $\ddot{y}^ers$  with yow as is lest and vilest and cōmunest, but be out of  $\ddot{y}^er$  dangers, even give  $\ddot{y}$ em  $\ddot{y}^er$  dust again which vnsought for and vundesired, cōmunlílighteth on yow.

$\sigma\upsilon\nu\lambda\delta\rho\iota\omicron\nu$  is  $\ddot{y}^er$  council hous, for in council and debating of maters men wer wont to sitt, as  $\ddot{y}$  servant said pretelí in  $\ddot{y}$  poet, † J am moor wijs a great deal when I sit. and yeerfoor Jug<sup>s</sup> cōmunlí sitteth in giving  $\ddot{y}^er$  sentences, and yeer sitting places be yeer council houses.

\*  $\epsilon\iota\varsigma$   $\mu\alpha\rho\tau\acute{\upsilon}\rho\iota\omicron\nu$ . A greet comfort to  $\ddot{y}$  faithful,  $\ddot{y}$  when  $\ddot{y}^i$  be trobled and vexed of  $\ddot{y}$  world, and yeerbí feer  $\ddot{y}$  gods

$\delta\phi\epsilon\iota\varsigma$   
 $\acute{\alpha}\kappa\epsilon\rho\alpha\iota\omicron\nu$

† The poet referred to is Plautus; and the passage is found in the *Moscellaria*. Act v. Sc. 1, l. 53, 54.

“THEUROPIDES. Surge dum huc: est consulere igitur quiddam quod tecum volo.

TRANIO. Sic tamen hinc consilium dedero: nimio plus sapio sedens.”

See also Cicero, *Orat. pro A. Cluentio*, c. xxxviii. “— a quibus si qui quæreret, sedissent ne iudices in C. Fabricium, sedisse se dicerent.”

word schal not go forward but be slaunderd, it cōmeth to pas far contrari to yeer looking to, and it is told y̅ moor and y̅ boldlier, and yerfoor often tijms psuadeth y̅ governors as it did in á maner king Agrippa. an other comfort y̅ y̅<sup>ei</sup> bi y̅<sup>s</sup> be not ponished but occupied to schew y̅<sup>eer</sup> doctrijn y̅ constantlier, and yerfoor pleas god, when ye world thinketh such miserable and forsaken men be despised of god.

† τοῖς ἔθνεσι. y̅ Jues called al men besid y̅<sup>m</sup>selves sūmtíme grecians, but cōmunlí heýen. Euen as y̅ ægyptían and y̅ grecian called everí contree in despite beside yer own barbarous. y̅ romans called all oýer externos. y̅ germans and our old Saxons called y̅ lijk welsch men. We now cal yem strangers and outborns, and outlandisch.

οικιάκως

yem not yerfoor. For y̅<sup>eer</sup> is nothing covered, which schal not be disclosed, nor no hiden thing y̅ schal not be known. Sai iou in y̅ light, y̅ J tel iou in ye dark, and y̅ is told iou in iour ear, speek it aloud in houses. Fear not yem y̅ kil y̅ bodí and be not abil to kil y̅ soul.

κηρύξατε

κήρυξις is á cōmun criar in iugements, whoos voices lightlí be greet of yemselves and bi exercise maad greater, and lijk wijs

yow. On broýer schal betraí an oýer to deeth, and y̅ faýer lijkwijs y̅ child. And y̅ childern schal stirr again y̅<sup>eer</sup> faýers and be causers of yeer deeth. And for mí naams saak schal ye be hated of al men. But he y̅ wil abide vnto y'end schal be saaf. When yei pursue iou in yis citi fli vnto an oýer. Trukí J sai vnto íou, yow schal not have doon yo<sup>r</sup> circuit of y̅ citees of Jsrl̄ befoor y̅ ye son of man cōm. Yeer is no discipil aboov his techer nor servant aboov his M<sup>r</sup>. Jt is sufficient for y̅ discipil to be as his techer was, and ye servant as his M<sup>r</sup> was. Jf yei cal ye good man of ye hous beelzeboul, hou much moor wil y̅<sup>ei</sup> cal y̅ meíní so. Fear

Fear him rafer which is abil to destroie in hel booy iour bodí and iour soul. Be not two sparows sold for á far-ying, and noon of yem schal fal to y ground, without iour fafer.

And al y heers of iour heds be nombred, fear not yeeer-foor. for ie be better yen mani sparows. Everí on yeeer-foor y wil acknoulegge me befoor men, J wil acknoulegge him befoor mi fafer which is in heavn. and whoso ever denieth me befoor men, J wil also denie him befoor mi fafer which is in heavn. Think not y J cöm to set y earth at peace but at warr. J cäm not to bring peas but war. For J cam to diuijd á man against his fafer, and y

in war y heralds be called κήρυ- κες, whoos dutí is, as y ofer mans also boldlí and loud to sai y which y be bidden. vnto y which y euangelist heer look- eth vnto when he vseth y word κηρύξατε.

ἀσσάριον

doughter against y moyer, and y doughter in law, against her moyer in law, and a mans oun houshold be enmies to him. He y loveth his fafer or his moyer aboov me is not worý me. And he y loveth his sön or his doughter above me is not worý me. And he y taketh not his cross and folowth me is not worý me. He y gaineth his lijf schal loos it, and he y looseth his lijf for mi caus schal gain it. He y receiveth iou receiveth me, and he y receiveth me receiueth him y sent me. He y receiveth a propheet for y p̄pheets saak schal receiv y reward for a p̄pheet. He y receiveth á iust man for y iust mans saak schal receiv y reward for a iust man. And who-

μάχαιραν

εὐρών

y he is a ppht.

y he is a iust man.

soever giueth on of yees litol on a cup of water oonlí for y discipils saak, Truli J sai vnto yow, schal not lose his reward.

ψυχρὸν in greek and frigida in latin, signifie water, bi- cause it hath in drinking an excel- lencie of coldnes.

## ÿ 11. Chapter.

AND it cãm to pass when Jesus had ended his charge to his twelf disciples, he went from ÿens to tech and preech in ÿ<sup>r</sup> citees. Joa<sup>n</sup> being in prison and heering Christs doings sent ij of his disciples with ÿis word vnto him. Art ÿow he ÿ<sup>i</sup> is to cãm, or look we for an oÿer. And Jesus answerd on ÿis soort to ÿem. Go íour wais to Joa<sup>n</sup> and tel him what ye heer and see. ÿ<sup>i</sup> blind seeth, and ÿ<sup>i</sup> laam walketh, ÿ<sup>i</sup> lepers be clensed, ÿ<sup>i</sup> deaf heereth, ÿ<sup>i</sup> deed be raised, and ÿ<sup>i</sup> beggars be gospelsd. And happí is he which is not offended with me.

σκανδαλίσθη  
ἐν ἐμοί

After ÿei weer goon Jesus began to saí to ÿe compainí yeer of Joa<sup>n</sup>. what went ye to see in ÿ<sup>i</sup> wildernes. A windschaken reed. But what went ye indeed to see. A man appareld in fijn cloÿing. But ÿeí ÿ<sup>i</sup> go in fijn apparel be in kinges houses. But what went iow to see, a p<sup>r</sup>phet. ye surlí J tel yow and moor ÿen a p<sup>p</sup>ht. For ÿis is he of whom it is writin. Lo J send mi mes-senger afoor ÿ<sup>i</sup>, which schal p<sup>r</sup>epaar ÿi wais befoor ÿ<sup>i</sup> cômíng. Trulí J saí vnto yow, among ÿem ÿ<sup>i</sup> be born of women, ÿeer is noon risin greeter ÿen Joan Baptist. Howbeit he ÿ<sup>i</sup> is lesser\* in ÿ<sup>i</sup> kingdom of heevn is greeter ÿen he. From Joan baptists dais vnto ÿ<sup>i</sup> <sup>is</sup> tíjm † is straightlí extremlí orderd, and extreem men ÿ<sup>ei</sup> catch it. For al ÿ<sup>i</sup> p<sup>r</sup>pheets and ÿ<sup>i</sup> law did forsai vnto Joa<sup>n</sup>s tíjm.

μαλακοῖς

ἄγγελος

βιάζεται  
βασταί  
ἀρπάξουσιν

And if ye wil so taak it he is Helias ÿ<sup>i</sup> is to cãm. let him heer ÿ<sup>i</sup> hath ears to heer. To who schal J lijken ÿis kind. Jt is lijk children ÿ<sup>i</sup> sit in ÿ<sup>i</sup> high

γενεάν

\* See Cheke's note, ch. xxii.

† “y<sup>e</sup> kingdom of heevn,” &c.

streets and speak to  
 yeerfelous and saí, We  
 have blooun our pipes  
 to yow, and ie have  
 not danced, we haav  
 moornd vnto yow, and  
 ie haav not wailed.  
 For Joań cãm noyer  
 eating nor drinking,  
 and yei sai he hath á  
 devel. And ye sõn of  
 man cam eating and  
 drinking. lo \*ie y<sup>is</sup> eater  
 and yis wijndrinker, this  
 tolers and sinners freend.  
 And wisdoom is cleen rid  
 from her own childern.  
 yen began Jesus to rebuuk  
 yooos cities, in ye which  
 yeer had been doon  
 mani mightí things, y<sup>t</sup>  
 yei repented not. Wo  
 be to y<sup>e</sup> Corazin wo be  
 vnto y<sup>e</sup> Beethsaida, for  
 if so be it yooos mightí  
 things, which hath be  
 doon among you had  
 been doon in tyrus and  
 Sidon, yei wold have  
 repent in sackcloth and

flicted chirch and ponished bi  
 y<sup>e</sup> the world to be destroid, but  
 sifted onli bi god to be clen-  
 sed and encreased. But especialli  
 to schew of Christes birth, cõ-  
 ming, death, rising again, and  
 of y<sup>e</sup> benefijt of his ransoming  
 and deliverance, and of y<sup>e</sup> go-  
 vernment of his sp̄ual Church.  
 y<sup>e</sup> trutorn wheerof is for-  
 schewers or forsaiers.

δεδικάωται. cleen separated  
 and taken awai from y<sup>e</sup> Jues  
 her childern, who was not of  
 y<sup>em</sup> regarded. For y<sup>e</sup> word δι-  
 καιῶσθαι is to be quite and  
 vtterli rid of y<sup>e</sup> iugment, wheer-  
 in á man stondesth as giltí, and  
 when sentence is ones given  
 for him, he is cleen rid from y<sup>e</sup>  
 thing and hath no moor to do  
 yeerwith.†

repent in sackcloth and ashes a good while. But J

\* "and, lo ie, yei sai, y<sup>h</sup>," &c.

† Cheke appears, from his note, to understand the word *δικαίωω* to be used in its forensic sense, both here and in ch. xii. ver. 37. He has, accordingly, given a somewhat singular interpretation to this difficult passage. The word *σοφία* he evidently refers to the counsel of God or the doctrine preached by John the Baptist and our Saviour. By *her own childern* he implies that the Jews were appointed by God to be the inheritors of such wisdom, and to have it communicated unto them, first of all, from God. The Jews however, like rebellious children, sat in judgment, as it were, upon

sai vnto you it schal be moor sufferable in y<sup>e</sup> dai of iugment for tyrus and Sidoon yen for iou. And yow Capernaum which hast been set vp aloft vnto heavn schalt be brought lou vnto hel. For if yoos mightí things which have been doon in y<sup>e</sup>, had been doon in Sodom, y<sup>e</sup> wold have remaind to yis dai. But J sai vnto yow it schal be moor sufferabil to y<sup>e</sup> land of Sodom in y<sup>e</sup> dai of iugmēt yen to ye.

At y<sup>e</sup> tijm Jesus answeerd and said. J must needs ó fayer acknouleġe thanks vnto ye ó l. of heavn and erth, which hast hiden y<sup>e</sup> things from wijs and wittí men, and hast disclosed y<sup>e</sup> saam to baabs, ie\* and y<sup>e</sup> fayer for sich was thi good pleasur heerin. Al thinges be deliverd me of mi fayer. And no man knoueth y<sup>e</sup> sōn but y<sup>e</sup> fayer, nor noon knoweth y<sup>e</sup> fayer but y<sup>e</sup> sōn, and he to whom y<sup>e</sup> sōn wil discloos it. Cōm to me al y<sup>e</sup> labor and be burdeind and J wil eas iou. Taak mi iook on iou and learn of me for J am mild and of a lowlí hart. And ie schal find quietnes for yourselves. For mi iook is pfitabil, and mi burden light.

χρηστος

## y<sup>e</sup> 12. Chapter.

At y<sup>e</sup> tijm Jesus went on y<sup>e</sup> Sabboth daí,† thorough y<sup>e</sup> Corn. And his discíples weer hungri, and began to pluck y<sup>e</sup> ears and eat, † y<sup>e</sup> which we cal now Sater- and y<sup>e</sup> pharisais seing daí, was among y<sup>e</sup> Jues called y<sup>e</sup>, said vnto him. lo y<sup>e</sup> y<sup>e</sup> Sabboth dai, as ye wold sai discíples do y<sup>e</sup> which

the counsel or wisdom of God, as manifested to them by John and in Christ. They pronounced it not to be of God. They acquitted it of all claims upon their attention. In fact, they disregarded both John, the forerunner of our Lord, and our Lord himself also. The wisdom of God therefore, says our Lord, according to Cheke's interpretation of this passage, is *quite and vtterli rid, cleen separated* from, and rejected by the Jews, for whom, as children of the promise, it was primarily designed.

\* ie, yea.



is not laful to be doon on y̅ Sabbot dai. He said vnto yem have ye not herd what Dđ did, how he and yoos weer with him weer hongri, how he enterd y̅ hous of god, and eat y̅ schew bread, which was not laful for him nor his yeer to eat but y̅ priests onlí. Haav ye not red in y̅ law y̅ y̅ priests in y̅ tempil do break y̅ law, and yet be vnblaamd. But J saí vnto íou y̅ y̅<sup>r</sup> is heer greater yen y̅ temple. But if íe knew

what it meaneth, J wil mercí and not sacrifice, íe wold not condēn y̅ faultles. for y̅ sōn of man is lord of y̅ Sabbot.

And as he passed from yens he enterd into y̅eer Synagoog. And lo y̅eer was á man with a dri hand, and y̅<sup>i</sup> asked him thees words. whiyer it was laful to heal on y̅ Sabbot daí, y̅ y̅<sup>i</sup> might accuse him. But he said vnto yem. which of íou is yeer y̅ hath á scheep, and it fel on a Sabbot into y̅ pit, y̅ wold not katch him and taak him vp, and how mich better is á man yen a scheep. Jt is laful y̅erfoor on ye Sabbot dai to do wel. yen saith he to ye man hold out y̅í hand, and he held it out. And it was restoord again to be hool as ye oyer. But ye pharisais went out and took councel against him, y̅ y̅<sup>i</sup> might destroí him. Jesus knouíng so much went from yem and a great compani of men folowd him, and he heald yem al and charged yem y̅ei schold not bewrai him. y̅ y̅ word spoken bi Jsaí might be fulfilled.

y̅ resting dai, bicaus god theerin being y̅ seventh dai did rest from al his work which he had wrought and maad. And after Christes cōmíng y̅ first Church vnderstanding y̅ true meaning of y̅ law and gods cōmandments, did apoint y̅ y̅ Christen mens resting daí, wheerin not onli Christ was raised from y̅ dead, but also y̅ begíning of gods works was maad. knowing y̅ order of halowing y̅ restful daí to be godlí and necessarí to be kept, but y̅ tijn and plaace y̅<sup>r</sup>of to be orderd bí discretion of good governors.

ὑπέτισα

Lo mi servant whom I haav set forward, mi wel beloved with whom J am wel pleased. J wil put mi sprijt on him, and he schal give iugment among y<sup>e</sup> heyen. He wil neyer strive nor cri, nor no man schal heer his voice in y<sup>e</sup> streats. He wil not break á broused reed, and he wil not quench y<sup>e</sup> smooking week,\* vntil he maak right iugment have ye victori, and ye heyen schal hoop in his naam. y<sup>e</sup>n was y<sup>e</sup>er brought to him a develd, blind and doom, and he healed him in so much y<sup>e</sup> y<sup>e</sup> blind and doom could speek and see. And y<sup>e</sup> resort of pepil weer amazed y<sup>e</sup>erwith and said. Js not y<sup>e</sup>s ye son of dauid. And y<sup>e</sup> Pharisais heering y<sup>e</sup>s said. y<sup>e</sup>s man casteth not out devels but bi Beelzeboul pnce of devils. But Jesus seing y<sup>e</sup>er thoughts said vnto yem, Euerí kingdom diuided within itself, is wasted, and everí citee and house diuided within itself, schal not stond. Jf Satan throw out Satan, he is diuided against himself. How y<sup>e</sup> schal his kingdom stond. And if J cast out devels bi beelzeboul, wheerbí do yo<sup>r</sup> childern throw yem out. Thej schal y<sup>e</sup>erfoor be iour iuges. But if J cast out devels bí y<sup>e</sup> sprit of god, y<sup>e</sup>n is gods kingdom cōme to iou. For how can on enter into á strong mans hous, and taak awaí his houshold stuff, except he first bind y<sup>e</sup> strong man and after spoil his house. He y<sup>e</sup> is not with me is against me, and he y<sup>e</sup> gayerth not with me scatereth. J sai y<sup>e</sup>erfoor vnto iou y<sup>e</sup> everí faut and il speech schal be forgiven men, but y<sup>e</sup>il speech

ἐρημῶται

βλασφημία

---

\* “y<sup>e</sup> smooking week.” Cheke had originally written *flax*, but subsequently altered it to *week*. By *week* is meant *wick*, the wick of a lamp or candle. These wicks were usually made of the coarser fibres of flax; and accordingly we find, in the Greek, the material *λίνον* here used by metonymy for the thing made, *the wick*. The sense of *the smooking wick* is obvious; for every one knows how much smoke the expiring wick of a lamp or candle gives out when the flame is extinguished. The other expression, *the smooking flax*, is more strictly literal; but its meaning is not so apparent and obvious to the minds of common readers, for whom, more particularly, Cheke made this translation.

against  $\hat{y}$  holi ghoost schal not be forgiven men. And whosoever spekethe ani word again  $\hat{y}$  sön of man it schal be forgiven him, but whosoever spekethe again  $\hat{y}$  holi ghoost it schal not be forgiven him noyer in  $\hat{y}$ s world nor in  $\hat{y}$  world to cöm. Oyer maak  $\hat{y}$  tree good and his fruit good, or maak  $\hat{y}$  tree evel and his fruit evel, for  $\hat{y}$  tree is known bi his fruit. ἐχιδνῶν

ie ofspring of vipers how can iou being evel speek good thinges. For according to  $\hat{y}$  fulnes of  $\hat{y}$  hart  $\hat{y}$  tong spekethe. A good man doth bring forth good thinges of  $\hat{y}$  good stoorhouſe of his hart. and an il man bringeth forth il thinges of  $\hat{y}$  il stoorhouſe of his hart. But J sai vnto yow  $\hat{y}$  men schal give an accompt in  $\hat{y}$  dai of iugment for everí idel word  $\hat{y}$ eí speek. For bi  $\hat{y}$  wordes  $\hat{y}$ ow schalt be quitt, and bi  $\hat{y}$  words  $\hat{y}$ ou schalt be condēned. Then certein of  $\hat{y}$  Scrijbs and Phariſais vsed  $\hat{y}$ s talk vnto him. M $\hat{r}$  we wold se söm taken from iou. He answerd  $\hat{y}$ us vnto  $\hat{y}$ em.  $\hat{y}$ s evel and advouterous ofspring seekith á taken, but  $\hat{y}$ eer schal no taken but Jonas  $\hat{y}$  pphets taken be given to it. For even as Jonas was iij dais and iij nightes in  $\hat{y}$  whaals belí, so schal  $\hat{y}$  sön of man lí in  $\hat{y}$  earthes hart iij dais and iij nights.  $\hat{y}$ e men of Níneve schal rijs at  $\hat{y}$  iugment with  $\hat{y}$ is ofspring and schal condēn it, for  $\hat{y}$ eí repented at Jonas preching and lo  $\hat{y}$ eer is greeter  $\hat{y}$ en Joonas heer.  $\hat{y}$  queen of  $\hat{y}$  south schal rijs at  $\hat{y}$  iugment with  $\hat{y}$ is ofspring and schal condēn it. For sche cam from  $\hat{y}$  earthes end to heer Solomoons wijsdoom, and lo  $\hat{y}$ eer is greater heer  $\hat{y}$ en Salomon was. When  $\hat{y}$ e vncleen sprit goeth out of a man he passeth bí drí places, and seeketh rest and findeth noön.  $\hat{y}$ en saith it J wil return to mi hous from whens J cam. he cömeth and findeth it vndwelt in, swept, and trīmd. δικαιωθήσῃ

$\hat{I}$ en goeth he and taaketh to him seven devels moor wors  $\hat{y}$ en himself, and  $\hat{y}$ <sup>ei</sup> go in togíyer and dwel  $\hat{y}$ eer, and  $\hat{y}$ e latter taking of  $\hat{y}$ s man is wors  $\hat{y}$ en  $\hat{y}$  first. Euen so schal it be with  $\hat{y}$ is kind. γενεᾷ

γενεᾷ

ἀδελφοί

Whil he was ýus speeking to ý compaini ý was ýeer, lo his moýer and his kinsmen stood without and sought to speek with him. And a certein man ýeer toold him, ýi moýer and ýi kinsmen stand heer without and seek to speek with ý. He said ýen to him ý told him ý. Who is mi moóyer and who be mi kinsmen. And he put out his hand toward his discipils and said. Ió heer mi moýer and mi kinsmen, for who soever doth mi faýers wil who is in heaven he is mi kinsman and mi kinswoman and mi moýer.

### ý 13. Chapter.

ἀκανθα

ON ý daí Jesus cõming from ý hous, sat bi ý see sijd, and much compaini was gayerd togiýer, in so much ý he went into á boot and set him doun ýeer. and al ý hool companí stood on ý bank. And he spaak vnto ýem much in biwordes and said. On a tijm ý souer went forth to soow, and whil he was in soowíng sũm fel bi ý wais sijd, and ý birds cam and devoured it. and sũm fel in stooni places, wheer it had not much earth, and it cam vp bi and bi, bicaus it had no depth in th'earth, and when ý sũn was risen it was burnt vp, and bicause it had no root it dried vp. Oyer fel in ý brambels and ý brambels roos vp and chooked it. Oyer fel in ý good ground, and ielded fruit, sũm an hunderd, sum threescoor, sum thurtí. He ý hath ears to heer let him heer. And his discipils cãm and said vnto him, whi doost ýou speek ýus to ýem bi biwords. He answerd thus and said vnto ýem. It is given to iou to know ý misteries of ý kingd-  
 doom of heaven, but to ýem it is not given. á mysterí is a secret and an hiden thing, which ought not to be schewed abroad, and so it is called in greak, bi trutorn, for stopping of his mouth, ý  
 For whosoever hath it schal be given vnto him, and he schal have plentí, but whosoever

yoos thinges, befor  $\text{y}$  speaking  
wheerof a man ought to stop  
his mouth, and specialli in  $\text{y}$   
heayen godds religion as  $\text{y}$ ings  
vnfit to be told abroad, be  
called mysteries.

hath not, ie even  $\text{y}$   
which he hath schal  
be taken from him.  
And for this cause J  
speak to  $\text{y}$ m bi biwords  
 $\text{y}$   $\text{y}$ <sup>er</sup> seing see not, and  
heering heer not nor

vnderstond not. And Esai  $\text{y}$   $\text{p}$ pheets saing is fulfilled,  
ye schal heer with your ears and vnderstond not, see ye  
schal but pceiue it ye schal not. For  $\text{y}$  hert of  $\text{y}$ s peo-  
pil is thickend, and  $\text{y}$ ei have hevili herd with  $\text{y}$ <sup>er</sup> eares,  
and  $\text{y}$ <sup>er</sup> have winked hard with  $\text{y}$ eer own eies, leest  $\text{y}$ <sup>er</sup>  
schold see with  $\text{y}$ eer eies and heer with  $\text{y}$ <sup>er</sup> ears, and  
vnderstond with  $\text{y}$ eer hart, and return, and J schold  
heale  $\text{y}$ em. But  $\text{y}$ <sup>er</sup> eies be happi  $\text{y}$   $\text{y}$ <sup>er</sup> see, and  $\text{y}$ <sup>er</sup>  
ears  $\text{y}$   $\text{y}$ <sup>er</sup> heer. Truli J sai vnto  $\text{y}$ ow  $\text{y}$  mani  $\text{p}$ pheets  
and iust men have desijrd to see  $\text{y}$   $\text{y}$ ow see, and have  
not seen it, and have desired to heer  $\text{y}$   $\text{y}$ ow heer and  
have not herd it. Heer iou  $\text{y}$ eerfoor  $\text{y}$  biword of  $\text{y}$   
sower.  $\text{y}$  wicked cōmeth and plucketh out  $\text{y}$  which is  
sown in  $\text{y}$  hert of every oon  $\text{y}$  heereth  $\text{y}$  word of  $\text{y}$  king-  
doom and vnderstondeth it not. And  $\text{y}$ s is he which is  
soown by  $\text{y}$  wais sijd. He  $\text{y}$  is sown in  $\text{y}$  stooni ground,  
is he who heereth  $\text{y}$  word, and receiueth it gladli bi and  
bi, and hath noo root in himself, and  $\text{y}$ <sup>er</sup>foor is but á  
forwhile. And if  $\text{y}$ <sup>er</sup> cōm ani troble or psecution for  $\text{y}$   
word, bi and bi he falleth awai. But he  $\text{y}$  is sown  
among  $\text{y}$  thistels is he

who heareth  $\text{y}$  word of  
god, and  $\text{y}$  caar of  $\text{y}$ s  
world, and  $\text{y}$  deceit of  
richeschooketh  $\text{y}$  word,  
and is vnfruitful. But  
he  $\text{y}$  is sown on a good

*σκανδαλίζεσθαι* and *οικοδο-  
μείσθαι* be contraries as in  $\text{y}$   
\* *Greek*. and as  $\text{y}$  on is to go  
forward and encrease, so is  $\text{y}$   
o $\text{y}$ er to go backward and decaí.

*ἀκανθαί*

\* See Plate iii.

ground is he  $\hat{y}$  heereth  $\hat{y}$  word and vnderstondeth, who bringeth forth and ieldeth frute, sōm an hundred, sūm threescoor sūm thirtie.

He put to besijd an oyer biword saieng,  $\hat{y}$  kingdom of heven is lijk á man  $\hat{y}$  soweth good seed in his feld, and whilest  $\hat{y}$  men weer asleep his enmie cām and sowed darnel among  $\hat{y}$  middest of his corn and went his wais, and when  $\hat{y}$  blaad cām vp, and  $\hat{y}$  corn eared out,  $\hat{y}^{\text{en}}$   $\hat{y}$  darnel appeared also.  $\hat{y}^{\text{en}}$  cām  $\hat{y}$  housholders servants to him and said. Sir did not yow soow good seed in yo<sup>r</sup> ground, from whens  $\hat{y}^{\text{en}}$  hath it this darnel. He told  $\hat{y}^{\text{m}}$   $\hat{y}$  enmie did this. wil iou  $\hat{y}^{\text{en}}$  said  $\hat{y}$  servants,  $\hat{y}$  we go and weed it out. Nai quoth he leest in weeding  $\hat{y}$  darnel, ye pluck vp also  $\hat{y}$  corn, let booy grow togither vntil heruest, and in heruest tijm J wil speek to  $\hat{y}$  heruest men, gayer first  $\hat{y}$  dernel and bind it in  $\hat{y}$  bundels,  $\hat{y}$  it might be burnt, and bring  $\hat{y}$  corn in to mí garner.

He put forth an oyer biword to  $\hat{y}$ em saieng.  $\hat{Y}$  kingdom of heaven is lijk to á mustard seed, which á man taaketh and soweth in his ground, and it being less  $\hat{y}$ en al oyer seeds, when it is cōme to his growth, is oon of  $\hat{y}$  biggest herbes, and is maad á tree, in so much  $\hat{y}$   $\hat{y}$  birds of  $\hat{y}$ aier cōmeth and maketh  $\hat{y}$ eer nests in  $\hat{y}$  branches  $\hat{y}$ eerof.

An oyer biword also he vtterd to  $\hat{y}$ em.  $\hat{y}$  kingdom of heven is lijk vnto leven which á woman taketh and hideth in three buschels of meal while  $\hat{y}$  hool weer lewend.

*ἀλεύρου σάρα  
τρια*

Al  $\hat{y}^{\text{es}}$  thinges Jesus spaak to  $\hat{y}$  resort in parables and without biwordes he spaak nothing vnto  $\hat{y}$ em,  $\hat{y}$   $\hat{y}$  word might be fulfilled which  $\hat{y}$  p̄pheet spaak. J wil open mi mouth in biwordes. J wil breek forth with thinges hiden sins  $\hat{y}$  world was groundwrought.  $\hat{Y}$ en Jesus left  $\hat{y}$  compani and cām into an hous, and his discipils cām and said vnto him. Tel vs what  $\hat{y}$  biword of  $\hat{y}$  darnel

*ζιζάνια*

of y̅ feld meaneth. He y̅ soweth good seed saith he is y̅ s̅n of man. y̅ ground is y̅ world, y̅ good seed is y̅ childern of y̅ kingdoom. y̅ darnel is y̅ childern of y̅ wicked. y'enmie y̅ soowd yis was y̅ devel, y̅ hervest is y'end of y̅ world, y̅ hervest men be y'angels. Even y̅<sup>er</sup>foor as y̅ darnel is gayerd and burnt in y̅ fijr, so schal it be at y̅ worlds end. y̅ s̅n of man schal send his angels and schal gayer al hindrances out of his king- σκάνδαλα  
doom, and al y̅ worketh vnlaufulnes, and schal cast yem into y̅ chimnej of fijr. yeer schal be wailing and gnasching of teeth. yen schal ye iust schijn lijk y̅ s̅n in y̅ fayers kingdoom. let him heer y̅ hath ears to heer.

Again y̅ kingdoom of heaven is lijk to an hoord of moni hidden in y̅ feld, which when a man findeth out he hideth again, and for joie goeth and selleth al y̅ he hath and bieth y̅ feld.

Again y̅ kingdoom of heaven is lijk to á marchant man who seeketh good margarites, and when he hath μαργαρίτας  
found on pretious margarit, he gooth and selleth al y̅ he hath and bieth it.

Again y̅ kingdoom of heaven is lijk a net cast into y̅ σαγήνη  
see, and gayering of al kindes togayer, which when it is ful y̅<sup>i</sup> bring it vp to y̅ bank, and y̅<sup>i</sup> sit down and chuse y̅ good into yeer vessels, and y̅<sup>i</sup> bad y̅<sup>i</sup> cast forth. So schal σαπρά  
it be at y̅ worldes end. y'angels schal cōm forth and appoint out y'ewel from y̅ middest of the iust and y̅<sup>i</sup> schal throw y̅<sup>m</sup> in to y̅ Chimnej of fijr, yeer schal be wailing and gnasching of teeth.

Yen saith Jesus vnto yem. vnderstood iou al yis. Je sir said yeí. Therfoor said Christ. Everi lerned man γραμματεὺς  
which is wel taught thinges concerning y̅ kingdoom of heaven, is lijk á good husbond, which bringeth forth of his stoor hous boý good and bad.

And when Jesus had ended all y̅<sup>es</sup> biwordes he went παραβολὰς

from yens, and cam into his own contree, and taught yem in yeer Synagoog,

in so much y<sup>t</sup> y<sup>ei</sup> weeras-  
tooned and said, from  
whens hath he al yis  
wisdom and power.

δυνάμεις

Js not yis man a Car-

pentors sōn, is not his Moyer called Marí, and his kinsmen James and Joses, Simon and Joudas, and his kinswemen be y<sup>ei</sup> not al among vs. from whens yen hath he gotten al yis. And y<sup>ei</sup> weer al offended with him. Theer is not a p̄pheet said Jesus vnto yem, vnesteemed but in his own contree, and in his own stock. And he did not mani great things yeer for yeer vnbeleef.

ἀδελφοί

ἀδελφαί

ἰσκανδαλί-

ζοντο

ἄτιμος

οἰκία

δυνάμεις

ἀπιστίαν

#### Ye 14. Chapter.

τετράρχης

ἀκοήν

καισιν

At y<sup>t</sup> tijm Heerood y<sup>t</sup> debíte of y<sup>t</sup> fourth part of y<sup>t</sup> Contree herd a greet faam of Jesus, and said vnto his servants, Yis is Joa<sup>n</sup> y<sup>t</sup> baptist, he is raised from y<sup>t</sup> dead, and y<sup>er</sup> foor yis mightines worketh moor in him. For Heerood after he had taaken Joa<sup>n</sup> he bound him in prison, bicause of Heerodias, philip his own broyers wijf. For Joan said vnto him, Jt is not lauful for ye to haav her, and being willing to kil him was aferd of y<sup>t</sup> people, bicaus y<sup>er</sup> held him for a p̄pheet. For when Heerood birthdai was kept, Heerodias doughter daunsed openlí afoor yem, and pleased so much Heerood y<sup>t</sup> he graunted her with an ooth, to give her whatsoever sche asked. Sche being set on bi her moyer asked Joa<sup>n</sup> baptistes hed in a disch. And y<sup>t</sup> k. was greved theerwith. yet bicaus of his ootes and his geestes he cōmanded it schold be given her, and sent and beheeded Joa<sup>n</sup> in y<sup>t</sup> prison, and his hed was brought in a disch, and given to y<sup>t</sup> iong maid, and sche brought it to her moyer. Then cam his discipils and took vp y<sup>t</sup> bodi, and buried it, and cām and

ἐν τῷ μέσῳ

συνακακί-  
μες



told Jesus. Jesus heering y<sup>is</sup> went from yens in a boot himself aloon, into á wildernes. y<sup>†</sup> pepil heering y<sup>is</sup> cãm \* *κατ' ιδίαν* folowed him out of y<sup>†</sup> citees on foot. Jesus cõming forth and seing great resort y<sup>er</sup> piteed yem and healed y<sup>er</sup> diseased. And when it was som thing laat, his discipils cam vnto him and said, This is á wild place, and y<sup>†</sup> tijm is wel goon, let yis resort go now, y<sup>†</sup> y<sup>†</sup> maí go into vil-lages and bi yemselves sõm meat. y<sup>†</sup>ei have no need said Christ to yem to go awaí. Giue yow yem sũm meat. We have noying heer said y<sup>†</sup>ei, but five looves and ij fisches. Bringe yem hiyer to me saith he. And he cõmanded y<sup>†</sup> Companí to be set down on y<sup>†</sup> grass, and y<sup>†</sup> he took y<sup>†</sup> 5 looves and ij fisches, and looking vp to heaven did blesse and breek and gav y<sup>†</sup> Looves to his discipils, and y<sup>†</sup> to y<sup>†</sup> resort y<sup>†</sup>. And al did eat and weer filled. and y<sup>†</sup> rēnant of y<sup>†</sup> broken meat was xij bascketts- *κοφίνοι* ful. The eater † weer in nomber v thousand beside women, and childern. And straightwaí Jesus compelled his discipils to go into a boot and to carí him over to y<sup>†</sup> *πλοῖον* furýer side, whiles he had avoided y<sup>†</sup> throng y<sup>†</sup>. And *ὄχλος* after he had avoided y<sup>†</sup> resort he went aloon to an hil to praí. And when it was laat he was aloon y<sup>†</sup>er. And y<sup>†</sup> boot was now in y<sup>†</sup> middest of y<sup>†</sup> see, tossed with y<sup>†</sup> waves, For y<sup>†</sup> had a contrarí wind. And about y<sup>†</sup> iiij watch of *φυλακή* y<sup>†</sup> night, Jesus cam from y<sup>†</sup> place wheer he was to y<sup>†</sup> walking on y<sup>†</sup> see. And his discipils seing him walking on y<sup>†</sup> see weer troubled saíeng, y<sup>†</sup> it was á phantasm † and *φάντασμα* y<sup>†</sup>ei cried out for fear.

Jesus bi and bi spaak † y<sup>†</sup> which appeared to y<sup>†</sup> eies to yem and said. Be of to be sũthing and is nothing good cheer. Jt is J. in deed, is called a phantasm,

\* cãm and folowed

† eaters

‡ *φάντασμα* is an apparition, a phantom, a spirit clad in unreal human form. See Eurip. Hecuba, l. 95, *φάντασμα* 'Αχιλλέως; also see Orestes, l. 407, where *φαντάσματα* is used for *ψευδεις φαντάσιαι*. Wiclif in translating this verse uses the word "fantum."

and bicaus  $\hat{y}$  cōmun sort of men thinketh  $\hat{y}$  to be nothing which hath no bodí, whatsoever foorm or lijknes appeareth to  $\hat{y}^m$  of sprites or soules or other such imagined and vn bodied sights,  $\hat{y}^{ei}$  suppose  $\hat{y}^m$  to be phantasmes.

fear not. Peter answerd vnto him. Sir saith he, Jf it be  $\hat{y}$ ou bid me cōm on  $\hat{y}$  water vnto  $\hat{y}$ . And he said cōm on. And Peter cam doun out of  $\hat{y}$  boot and walked on  $\hat{y}$  waters to cōm to Jesus. And

seing  $\hat{y}$  wind strong, was aferd, and when he began to sink he cried out. L. saith he save me. Jesus bi and bi stretched forth his hand, and took hold of him, and said vnto him.  $\hat{y}$ ou smalfaihted whi hast  $\hat{y}$ ou doughted, and when  $\hat{y}^{ei}$  weer ones enterd into  $\hat{y}$  boot  $\hat{y}$  wind ceased. Thei  $\hat{y}$  weer in  $\hat{y}$  boot cam and bowed down vnto him and said. Suerlí  $\hat{y}$ ou art  $\hat{y}$  sōn of god. And when  $\hat{y}^{ei}$  had passed over  $\hat{y}^{ei}$  cam into  $\hat{y}$  land of genneezareth, and bicaus  $\hat{y}$  men of  $\hat{y}$  plaas knew him  $\hat{y}^{ei}$  sent to al  $\hat{y}$  contree round about, and brought to him al  $\hat{y}$  weer il at eas, and desired him  $\hat{y}$   $\hat{y}^{ei}$  might onelí touch  $\hat{y}$  hem of his garment, and whosoever touched him weer maad hool.

ἐδίστασας

πλῆθιον

κρασπίδης

### $\hat{y}$ 15. Chapter.

$\hat{Y}$ EN cam  $\hat{y}$ eer from Jerusalem vnto Jesus Scribes and Pharísais saing. whi do  $\hat{y}$  discipils break  $\hat{y}$  orders of  $\hat{y}$  elders. For  $\hat{y}^{ei}$  wasch not  $\hat{y}$ eer handes when  $\hat{y}^{ei}$  eat meat. And Jesus answerd. Whi saieth he do  $\hat{y}$ ow break goddes cōmandment, for  $\hat{y}$ o<sup>r</sup> orders saak. For god hath cōmanded and said. Honor  $\hat{y}$  fayer and  $\hat{y}$  moyer. And he  $\hat{y}$  speeketh il on his fayer or his moyer let him die. But iou sai whosoever saieth to his fayer and his moyer,

\* Whatsoever sacrifice or offering was maad, and whatsoever gift was given to  $\hat{y}$  temple, wheerof  $\hat{y}$  Scribes and phari-

whatsoever is given bi me,\*  $\hat{y}$ ou schalt taak p̄fite bi it, he schal not need beside to honor his fayer and his moyer.

ἄρον

and so have abased  $\hat{y}$  cōmandment of god for your orders saak. Esai did forsái veri wel of íow.  $\hat{y}$ s pepil nigheth me with  $\hat{y}^{eer}$  mouth and with  $\hat{y}^{eer}$  lippes honor-eth me but  $\hat{y}^{eer}$  hart is far from me, and tech-eth  $\hat{y}$  cōmandment of men for  $\hat{y}^{eer}$  techinges. And he called  $\hat{y}$  pepil vnto him. Herken ie saith he and vnder-stand. not  $\hat{y}$  which

entreth into  $\hat{y}$  mouth defileth  $\hat{y}$  man, but  $\hat{y}$  which goeth out of  $\hat{y}$  mouth de-fileth  $\hat{y}$  man.  $\hat{y}^n$  cam his discipils and said vnto him.  $\hat{y}$ ow knowest  $\hat{y}$   $\hat{y}$  pharísais weer offended, when  $\hat{y}^i$  herd iou saí thus. He answerd. Eueri plant saieth he,  $\hat{y}$  mi heavenli fayér hath not planted, schal be rooted out. let  $\hat{y}^m$  go.  $\hat{y}^i$  be blind leaders of  $\hat{y}$  blind. Jf  $\hat{y}$  blind lead  $\hat{y}$  blind, booth schal fal into  $\hat{y}$  pit. Peter spake  $\hat{y}^n$ . Declaar vnto vs J praí  $\hat{y}$ ow this biword. \* Be  $\hat{y}$  iou also yet without vnderstanding. Do íe not iet per-ceiv  $\hat{y}$  everi thing which entereth into  $\hat{y}$  mouth, goeth into  $\hat{y}$  stomaak,† and is cast into  $\hat{y}$  draught. Thoos thinges  $\hat{y}$  cō-  
eth forth of  $\hat{y}$  moughth cōmeth forth of  $\hat{y}$  hart, and  $\hat{y}^i$  defile á man.

For out of  $\hat{y}$  hart cōmeth il devises, murder, advoutri, hoordoom, theft, fals witnes, il wordes. thees do defile á man, but to eat with vnwasched handes defileth not a man. And after Jesus departed from  $\hat{y}$ ens he went into  $\hat{y}$  coostes of tyrus and Sidoon. And lo á wooman of Cananee which

sais had  $\hat{y}^{eer}$  part,  $\hat{y}$  was better and more acceptable to god by  $\hat{y}^{eer}$  order,  $\hat{y}^n$  charitablí to be-stow it oyer on his parents or on his Christen broyer, which god doth moor pñcipalli cō-mand, for he wil have mercie and not sacrifice. And  $\hat{y}^{eer}$  for  $\hat{y}^i$  held  $\hat{y}$  god pñcipalli looked on thoos church workes, and rewarded  $\hat{y}$ em with temporal thinges so again  $\hat{y}$  whatsoever was  $\hat{y}$  wai bestowed not onli he but also al his kiñ did faar  $\hat{y}$  better for it.

παραβολήν

† κοιλία is  $\hat{y}$  stomaak  
γάστρη is  $\hat{y}$  belí.

βλασφημία

\* And Jesus said, Be, &c.

cam out of yooos coostes cried out vnto him. Have piti on me Sir saieth sche you dauids ofspring mi doughter is veri evel develled. He answerd her nothing. And his disciples cam and entreated him saieng, Rid her awai for sche crieth after vs. He answerd. J am not sent saieth he but to y<sup>e</sup> lost scheep of Jsrls house. Sche cãm and kneeled <sup>bowed</sup> down to him and said, Sir help me. He answerd. Jt is not good saieth he to take y<sup>e</sup> food for y<sup>e</sup> childern, and throw it to y<sup>e</sup> whelpes. Sche said. yes lord. For y<sup>e</sup> whelpes eat of y<sup>e</sup> scrappes y<sup>e</sup> fal from yeer M<sup>rs</sup>. table. Jesus answerd yen. y<sup>e</sup> faith is great ó woman saieth he, be it even as you wilt. And from y<sup>e</sup> dai forwarde was her doughter safe.

And Jesus when he went from yens cam to y<sup>e</sup> see of galilee, and went vp into an hil and sat yeer, and much resort cam vnto him, and had with yem laam blind doom maimed and mani oyer and yei laid yem befoor Jesus feet, and he heeled yem, insomuch y<sup>e</sup> y<sup>e</sup> pepil marvelled when y<sup>ei</sup> saw y<sup>e</sup> dõm speak, y<sup>e</sup> maimed hool, y<sup>e</sup> laam walking, y<sup>e</sup> blind seing, and y<sup>ei</sup> gave gloori to god. Jesus called his disciples and said J pítí inwardlí y<sup>is</sup> companí, for y<sup>ei</sup> have remained heer with me iij daies now, and yei haav nothing to eat, and J wil not let yem go fasting awai lest y<sup>ei</sup> faint in theer waí. His discipils said yen vnto him. How schold we haav so much meat in y<sup>e</sup> wildernes y<sup>e</sup> we might feed sich á nombre. yen said Jesus vnto yem how mani looves have íou. seven and á few fisches. and he cõmãded y<sup>e</sup> Companí to sit doun on y<sup>e</sup> ground. And he took y<sup>e</sup> seven looves and fisches, and gaav thankes and braak and gaav y<sup>m</sup> to his discipils, and his discipils to y<sup>e</sup> resort yeer. and yei eat and weer filled everí oon, and y<sup>ei</sup> took y<sup>e</sup> rënant of y<sup>e</sup> brooken scrappes seven baskettsful. y<sup>e</sup> eaters wear in nomber iiij thousand men besid women and childern. And he yen <sup>rid awai</sup> avoided y<sup>e</sup> companí yens, and he went into a boot and cãm into y<sup>e</sup> coostes of Magdala.

κυλλῶς

ἄρου

σπυρίδας

## ÿ 16. Chapter.

AND ÿ Pharisais and Sadducees cam and tried him, and required him to schew ÿ<sup>m</sup> a token from heaven. He answered yem. When it is laet saith he iesai fair weyer for ÿ skie looketh red. And in ÿ morning, this dai schal we have á tempest for the skie looketh with a darkisch red. Ye hypocrites ye can íuge ÿ face of ÿ skie, but ÿ tokens of tijms ye can not. Ýis il and advouterous stock seeketh a token, and iet schal yeer be no token given vnto it but Joonas ÿ pphets token. And he left them and went his wais. And his disciples when ÿ<sup>i</sup> weer com to ÿ furder sijd, had forgotten to taak over breed with yem. See and taak heed from ÿ pharisais and Sadducais leven. and ÿ<sup>i</sup> reasoned of ÿ matter among ÿ<sup>m</sup> selves, saiong ÿ it was bicause we have brought no breed with vs. Jesus knowing ýis said vnto yem ye smaalfáithed, whi do iou reason among iourselves for not taking of breed with iou. do ie not iet vnderstond nor remember ÿ v loves of ÿ five thousand, nor ÿ seaven looves of ÿ iiij thousand, and how mani baskets yeerof iou caried awai. how vnderstond ie not ÿ J spaak not yees wordes of breed, taak heed of ÿ pharisais and Saddoucais levin. ÿ<sup>n</sup> yei perceiued ÿ he spaak not to yem to taak heed of ÿ levin of ÿ breed, but of ÿ pharisais and Saddoucais teching.

When Jesus cãm into ÿ partes of Caisareía philippes contree. Jesus asked his discipils. Whom saith he do men sai ÿ J ÿ sön of man am. Y<sup>ei</sup> answerd sum sai Joan baptist. Süm Elíe, Süm Jeremí, or on of ÿ pphets. Whoom do iou sai saith he ÿ J am. Simon peter answered you art saith he Christ ÿ son of ÿ liuing god. Jesus answerd. Happí art you saith he Simon you Jōnas sön.

for flesch\* \* ÿ chief of man is his reason, wheerbi  
and bloud he vnderstondeth al ÿ naturalli can be

pceiued of ani worldli creature, but iet it is not so pfect, being infected with our forfayers deadli fal, y̅ it can ani ying attain vnto y̅ knowlege of yis heavenli mysteri of Christes ransoming mankind bi his death from y̅ fayers hevi displeasur. yis reason is called heer flesch and blood, calling y̅ pncipal part bi y̅ name of y̅ hoole, which Saint Poul<sup>1</sup> to y̅ Corinthes called y̅ soulisch man, which can not pceiue thinges belonging to god, and although it appeareth to y̅ readers of Aristotel, plato, tullí, and Seneca, y̅ no thing concerning maners and outward behavior, inward and natural honestee, was hidden from yem, iet it appeareth y̅<sup>i</sup> could not vnderstond how y̅ word was maad flesch, and yeerfoor neyer pceiued how men might be maad good and reconciled to god, nor how y̅<sup>i</sup> might continew in his favor, and attain to everlastingnes, and happines wheerunto his chosen be forpointed.

† Πέτρος and πέτρα be in greek booth a stoon. Christ praised peter but he builded on petra, and if he had been disposed to build on y̅ man, which was πέτρος, and not on y̅ confession, which was πέτρα, he wold have said ἐπι τέρῳ τῷ πέτρῳ, and not ἐπι ταύτῃ τῇ πέτρῃ, for so y̅ greek wold have sufferd him wel inough to have

hath not disclosed y̅<sup>s</sup> vnto ye, but mi fayer which is in heaven. And J sai vnto y̅ y̅ you art †Peter and apon yis rock wil J build mi church. † And y̅ gaats of hel schal not preuaile against it, and J wil give vnto y̅ y̅ keis of y̅ kingdom of heaven, and whatsoever you bindest on earth schal be bound in heaven, and whatsoever you loosest on earth schal be

<sup>1</sup> The passage referred to is 1 Cor. ii. 14; where the natural man, as opposed to the spiritual man, πνευματικός, is named by his better part, his soul, ψυχικός.

loosed on  
in heaven.  
He charged  
yēn his dis-  
ciples  $\dot{y}$   $\dot{y}$ <sup>ei</sup>  
schold tel  
no bodi  $\dot{y}$  he  
was Jesus  
Christ. Af-  
ter  $\dot{y}$  Jesus  
begān to  
declear to  
his disci-  
ples  $\dot{y}$  he  
must go to  
Jerusalem,  
and suffer  
much at  
 $\dot{y}$  elders  
hed  $\dot{y}$  pestes  
and scribes  
handes, and  
be slain,  
and raised  
again  $\dot{y}$   
third dai.  
And Peter  
took him  
 $\dot{y}$ <sup>eer</sup> with, and

writin. As in  $\dot{y}$  begiñing of Orestes of  
Euripides<sup>2</sup> it maí appear, and els whear  
cōmunlí to á marker hearof. Folow yeer-  
foor heer Chrysostōmes<sup>3</sup> noot, who /  
saith, Christ said not  $\xi\pi\iota$   $\pi\acute{\epsilon}\tau\rho\omega$  but  $\xi\pi\iota$  /  
 $\pi\acute{\epsilon}\tau\rho\alpha$ .

‡  $\text{Ἐκκλησία}$ . be thoos whom god hath  
called out from  $\dot{y}$  residue of his creatures  
to  $\dot{p}$ fesse his naam and his true worschip,  
and be outwardli knowen bi heering his  
wordes and receiving his sacramentes,  
inwardlí bi goddes purpose toward  $\dot{y}$ <sup>m</sup>  
and yeer true faith towarde god. and  
bi  $\dot{y}$  trutor $\dot{y}$  of  $\dot{y}$  word mai be named  $\dot{y}$   
outcalled. For  $\dot{y}$ is word church into  $\dot{y}$   
which we torn ecclia, is  $\dot{y}$  hous wheer  
 $\dot{y}$  outcalled do meet, and heer goddes  
word, and vse cōmun praier and thanke-  
geving to god. For it cōmeth of  $\dot{y}$  greek  
 $\kappa\upsilon\rho\iota\alpha\kappa\acute{o}\nu$ , which word served in  $\dot{y}$   $\dot{p}$ mitiv  
church for  $\dot{y}$  cōmons house of praier and  
sacramentes, as appeareth in Eusebius,  
which  $\dot{y}$  latins called dominicū. We  
folowing  $\dot{y}$  greek calle  $\dot{y}$ is house, as  $\dot{y}$ e  
north doth yet moor truli sound it,  $\dot{y}$  kurk,  
and we moor corruptli and frenchlike,  $\dot{y}$   
church.<sup>4</sup>

<sup>2</sup> Eurip. Orestes, l. 6.

*κορυφῆς ὑπερέλλοντα δειμαίνων πέτρον.*

<sup>3</sup> *καὶ ἐγὼ σοὶ λέγω, σὺ εἶ πέτρος, καὶ ἐπὶ τάνυ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. τούτῃστι, τῇ πίστει τῆς ὁμολογίας.*—Chrysostomi Homilia LV.

<sup>4</sup> The observations of the learned Mede on one of the meanings of the word  $\text{Ἐκκλησία}$ , harmonize so well with those of Cheke, that it may not be

τὰ τῷ Θεῷ  
τὰ τῷ  
ἀνθρώπων

began to rebuke him saieng. Sir have píti on yo<sup>r</sup>self sir, it schal not be so with iou. He tordned him and said to Peter. go out of mi sight Satan, you art an hindrans vnto me, you vnderstondest not what god meaneth but what ý world. Jesus said ýn to his discipils. Jf ani wil cōm after me, let him dení himself

and taak

\* ý<sup>eer</sup> be ij thinges in a man ý oon contrarí vp his own  
to y<sup>o</sup>yer, ý flesch and ý sprite, for ý flesch \*cross and  
fighteth again ý sprite, and ý spirit again folow me. .  
ý flesch. ý sprite is of god, simple and . . . . .  
agreable to it self, ý flesch is manifold and . . . . .  
diuers, and oon part at dissension with  
ý other. Affections be bestlí and violent, and lead á man  
to present thinges and to pleasures, leuing honestee  
and goodnes á part. Reason draweth from ýees wild  
moodes and kepeth á man within ý boundes of na-  
tural and ciuil honestee, and considereth what is honest,  
not what is pleasant and for ý time, and thinketh plea-  
suer á chanceable thing to honestee, and doth it for  
honestees saak, not knowing ý root of natures soor, but  
contented with ý leaves, and seeth not ý inward foulnes  
of our doinges ý have offended in Adam, and be not  
reconciled in Christ. So ý ý fleschli men dissent one  
from an oyer, and boy dissent from ý ghoostli man,  
ý ghoostli beareth ý weaknes oon of an oyer, ý stronger

---

amiss to place them in juxta-position. Speaking with reference to the use of the word *ἐκκλησία* in 1 Cor. xi. 22, he says, " Because the Gentiles appropriated the name of *Temple* to the notion of *encloistering a deity by an idol*, therefore the Christians of the first ages, for the most part, abstained therefrom, especially when they had to deal with Gentiles, calling their houses of worship, *Ecclesia*, or *Οἶκοι τῆς Ἐκκλησίας*; *Κυριακά* (whence is the Dutch and our English *Kirk* and *Church*,) in Latin *Dominica*; *Εὐκρήρια*, and *Προσευκτήρια*, that is *Oratories*, or *Οἶκοι εὐκρήριοι*, or *προσευκτῆριοι*, or the like: seldom *Ναοί*, or *Τεpla*: that name being grown, by the use of both sides, into a name of distinction of the houses of Gentile superstition from those of Christian worship."—Mede's Works, Book II.



of  $\dot{y}$  febler, but  $\dot{y}^i$  varí not. And  $\dot{y}$ is ghoostli man must dení not himself in deed, which is  $\dot{y}$  pncipal part of himself goddes holi sprite, but  $\dot{y}$  which  $\dot{y}$  cõmune sort of men . . . . .<sup>5</sup>

### $\dot{y}$ 17. Chapter.

---

<sup>5</sup> There is here a great hiatus in Cheke's translation, in consequence of the loss of a whole leaf of the original MS. But, for reasons alleged in the Introduction, that leaf does not appear to have fallen into Archbishop Parker's possession, when he so carefully preserved the remainder.

ŷ 18. Chapter.

. . . be thrown into everlasting fire. And if yijn eie hinder ye taak it out and throu it from ye. better it is for ye to enter ooneied into lijf, yen bi having ij eies be thrown in to y<sup>h</sup> helpit of fijr. Look ie despise not oon γίεννα of yees litil oons. for J sai vnto iou y<sup>h</sup> y<sup>er</sup> angels in heaven, doo continualli behold mi fayers face which is in heaven. For y<sup>h</sup> sön of man cäm to save y<sup>h</sup> loost. What think iou. Jf a man had an hundred schepe and oon of yem straied, wold not he leave nijntí and nijn on y<sup>h</sup> hilles, and go to seek y<sup>h</sup> strái, and if yen he found it, J sai truli vnto íou, he reioiseth moor of y<sup>h</sup> oon, yen of nijntí and nijn y<sup>h</sup> hath not straied. So is it not iour fayers wil in heaven, y<sup>h</sup> oon of yees litil ones schold perisch. Jf yi broyer faut against ye, go y<sup>h</sup> wais and re-buuk him, between yself and him aloon. Jf he gijv ear vnto ye, you hast won yi broyer, Jf he giv no ear vnto ye, taak iet oon or ij with ye, y<sup>h</sup> bi ij or iij witnesses report στόματος everí matter might be ended. Jf he yen give no ear to ῥῆμα σταθῆ yem let him be to y<sup>h</sup> lijk an heyen, and a toller. Truli J παρακῆση sai vnto iou whatsoever iou bijnd on erth, schal be bound in heaven, and whatsoever ie lous on earth schal be looused in heaven. J sai again unto iou y<sup>h</sup> if ij on y<sup>h</sup> earth agree about ani thing which yei schal ask, it schal περὶ παντός be had for yem of mī fayr which is in heaven. For wheersoever ij or iij be gayerd togijer in mi naam, J am yeer in y<sup>h</sup> midst of yem. Yen cam Peter unto him, Sir said he hou often tijms schal mi broyer faut against me, and I schal forgiv him. Seven tijms. J sai not vnto ye seven tijmes said Jesus, but seventee and seven tijms. y<sup>h</sup> k. of h. yeerfoor is lijk vnto á man which is a king which wold cöm to accompt with his servants. And when he began to taak it, y<sup>er</sup> was a detter brought vnto him of x thousand talants. And wheeras he had nothing μυρίων ταλάντων to paí, y<sup>h</sup> L.\* bad he his wijf hijs childern and al y<sup>h</sup> he

\* y<sup>e</sup> L. bad he his wijf, &c. i. e. y<sup>e</sup> L. he bad his wijf, &c.

had schoold be sold, and his dettes yeerwith paid.  
 ¶<sup>e</sup> servant fel doun and boud himself to him and said.  
 μακροθύμησον Sir bear with me and J wil pai iou al.  $\hat{y}$  L. pitijng  $\hat{y}$ is  
 servant inwardli let him go and forgaav him his det.  
 δηνάρια  $\hat{y}$ is servant going forth found oon of his felow servantes  
 which ought him an hunderd grootes. he took, and  
 μακροθύμησον wrong him bi  $\hat{y}$ e neck saieng, Paí me  $\hat{y}$   $\hat{y}$ ou ouest me.  
 $\hat{y}$ is servant fel doun and desired him, bear with me saieth  
 he, and J wil pai  $\hat{y}$ e al. He wold not but went and cast  
 him in prison vntil he had paid his det. His felow  
 servantes seing  $\hat{y}$ is deed, weer veri soor greeved, and  
 cam and declaared al  $\hat{y}$  hool doinges to  $\hat{y}$ eer M<sup>r</sup>.  $\hat{Y}$ en  
 called his L. him and said vnto him.  $\hat{y}$ ou wicked ser-  
 vant J forgav  $\hat{y}$ e al  $\hat{y}$  det, bicaus  $\hat{y}$ ou desiredst me.  
 scholdest not  $\hat{y}$ ou have pitied  $\hat{y}$  felow servant, as J pitied  
 $\hat{y}$ e, and his L. being angri deliverd him to tormentors  
 vntil he had paid his det vnto him. So wil mi hevenli  
 fayer do with iou, if ech of iou even from iour hartes do  
 not forgive his bro $\hat{y}$ er his\* fautes.

\*  $\hat{y}$  greak fauteth heer in  $\hat{y}$  nom-  
 ber. for his bro $\hat{y}$ er  $\hat{y}$ eer fauts  
 can be no reason.

### $\hat{y}$ 19. Chapter.

μετῆρεν AND when Jesus had ended  $\hat{y}$ <sup>s</sup> saienges, he went from  
 Galilee, and went into  $\hat{y}$  coostes of Judai beïond Jordan,  
 and  $\hat{y}$ eer folowed him á great resort and he healed  $\hat{y}$ em  
 $\hat{y}$ eer. And  $\hat{y}$  Pharisais cam to trí him, and asked him  
 whi $\hat{y}$ er it is laful for á man to diuorce him from his  
 wife for everi cause. He answerd  $\hat{y}$ em  $\hat{y}$ us. Haav ie not  
 red  $\hat{y}$   $\hat{y}$  maker at  $\hat{y}$  begiñing maad  $\hat{y}$ em man and woman,  
 And said, For  $\hat{y}$ s cause schal á man forsaak his fayer and  
 his moy $\hat{y}$ er and schal cleav vnto his wijf, and  $\hat{y}$ <sup>ei</sup> two schal  
 be oon bodí.  $\hat{y}$ <sup>ei</sup> be  $\hat{y}$ eerfoor no moor ij but oon bodí.

σάρξ

ÿ<sup>i</sup> yeerfoor which god hath ioined together let not man sonder. ÿei sai vnto him whi ÿen did Moses cōmand him to give á bil of divorce, and to loos himself from her. He saieth vnto ÿem bicaus moosees, did suffer iou to loos iourselves from yo<sup>r</sup> wiifes for iour harthardnes. But it hath not been so from ÿ<sup>e</sup> beginning. But J sai vnto iou. whosoever loouseth himself from his wijf except it be for whooredoome, and marieth an oÿer, he adultereth, and whosoever marieth ÿ<sup>e</sup> looused awái, advou-  
tereth. His disciples said vnto him. Jf ÿ<sup>e</sup> housbondes case stand ÿus with ÿ<sup>e</sup> wife, it p̄fiteth not to marí. He said al men can not hold this point, But ÿ<sup>ei</sup> to whom it is given. yeer be Eu-

τὸν λόγον,  
τέτον

nouches, which weer boorn so from yeer moyers woomb. and yeer be Eunouches, which weer gelded of men, and yeer be Eunouches which gelded ÿemselves for ÿ<sup>e</sup> k. of heaven. He ÿ<sup>e</sup> can hold ÿis let him hold it. ÿen weer yeer childern brought vnto him to lai his handes on ÿem, and to praí. His discipils rebuked ÿem.

ÿ<sup>ei</sup> weer wont in old tijm to cōmitt ÿ<sup>e</sup> keping of yeer bed-chambers to men, and bicause ÿ<sup>ei</sup> wold be out of feer of ÿem, ÿei cōmunli, in ÿ<sup>e</sup> est countrees gelded ÿem, and so weer out of dout of ÿeer doinges. wheer-  
upon it cometh to passe ÿ<sup>e</sup> ÿ<sup>e</sup> gelded men be called in greek Eunuches, ÿ<sup>e</sup> trutorn wheerof is a chamber keper, or a bed keper ἀπὸ τῆ ἐύνην ἔχειν. So in ÿ<sup>e</sup> Actes was ÿ<sup>e</sup> queens chamberlain called.

προσεύξεται

But Jesus said vnto ÿem let ÿees childern aloon, and forbid ÿem not to cōm to me. For such oons is ÿ<sup>e</sup> k. of heaven. And when he had laid his handes on ÿem, he departed ÿens. And lo yeer cam on and said vnto him. Good M' what good schal J doo ÿ<sup>e</sup> J mai have everlasting lijf. He said vnto him whi callest you me good. Noon but oonli god is good. Jf ÿou wilt enter into y life keep ÿ<sup>e</sup> cōmandments. which saieth he. Jesus

answerd \* you schalt not kil, you schalt not adoulter,  
 \* you shalt not kil, for kil not  
 and so forth. It is cōmune to  
 y̅ hebrues to vse y̅ tijm to cōme  
 instead of á cōmandment. As  
 in y̅ Genesis, † Thi desire schal  
 be vnderneath y̅ power, and you  
 schalt rule it, for, look y̅ y̅ de-  
 sijr, be vnderneath y̅ power,  
 and look y̅ you rule it. And  
 again, Thí desijr schal be to y̅  
 husbond, for, look y̅ y̅ desire  
 be as y̅ housbond wil have it.

you schalt not steal,  
 you schalt beer no fals  
 witnes, honor y̅ fajer  
 and yi moyer, and love  
 y̅ neighbour as y̅self.  
 y̅ yong man saieth vnto  
 him. J have kept al  
 yees thinges from mi  
 ioughth. What want J  
 els. Jf you wilt be  
 perfect saieth Jesus  
 vnto him, go and sel y̅  
 you hast and gijv it to  
 y̅ poor, and you schalt

have treasure in heaven, and cōm and folow me. And  
 when y̅ iong man hard y̅is point he went awaí sad. For  
 he had much possessions. y̅en said Jesus to his discipils.  
 Truli J sai vnto iou y̅ y̅ rich schal hardli enter into y̅  
 kingdom of heaven. And J sai to iou again y̅ it is

Although y̅ Suidas seem to  
 sai κάμιλος to be for á cable  
 roop, and κάμηλος for y̅ beast,  
 íet theophylactus on y̅<sup>s</sup> place,  
 and Cēlius lib: 4. cap. 18  
 taak κάμηλος to be booy y̅  
 beast and y̅ cable, as moost  
 reason agreeabli serveth heer.

easier for á cable to  
 passe thorough á redels  
 éie, y̅en for á rich man  
 to enter in to y̅ king-  
 doom of heaven. When  
 his disciples herd y̅s  
 y̅ei weer much astoo-  
 nied and said. who can  
 y̅en be saved. Jesus  
 looked on y̅em and said.

Y̅is is vnpossibil to men, but to god al thinges be possibil.  
 y̅en answered Peter and said vnto him, lo we haav for-  
 saaken al y̅inges and folowed y̅. What schal we have  
 y̅en. Jesus said vnto y̅em, Je y̅ hav folowed me in y̅

† Gen: iii. 16. iv. 7.

gain birth when  $\hat{y}$  sōn of man schal sit in  $\hat{y}$  throon of his glori, iou schal also sit on xij throones and iu $\hat{g}$ e  $\hat{y}$  xij tribes of Jsrl. And everí on  $\hat{y}$  forsaketh his houses, or broyern or sisters, or fa $\hat{y}$ er or mo $\hat{y}$ er or wijf or childern, or groundes for mi names saak, he schal receiue an hundredfold and enherite everlasting lijf. Mani of  $\hat{y}$  first schal be last, and mani of  $\hat{y}$  last first. παλιγγενεσία

### $\hat{y}$ 20. Chapter.

FOR  $\hat{y}$  kingdom of heaven is lijk unto an housholder, which went forth in  $\hat{y}$  daunīg of  $\hat{y}$  daí to hijr workmen for his vijneyard, and he agreed with  $\hat{y}$  workmen for á groot a daí and sent  $\hat{y}$ em into his vijniard, and \*about δηναρίας three of  $\hat{y}$  clock, he saw o $\hat{y}$ ers standing idel in  $\hat{y}$  cōmun place and saie $\hat{t}$ h vnto  $\hat{y}$ m. go iou also into mi vijniard, and whatsoever is good reason J wil give iou. And  $\hat{y}$ <sup>i</sup> went. He went forth agaín about  $\hat{y}$  sixth and ix hour, and did likewise, and about  $\hat{y}$  xi hour he went forth, and found o $\hat{y}$ er standing idil  $\hat{y}$ <sup>r</sup>, and saie $\hat{t}$ h vnto

\*  $\hat{y}$  rekening of  $\hat{y}$  houres be diuers. Everí man maketh  $\hat{y}$  daí and  $\hat{y}$  night xxiiij houres. but  $\hat{y}$  houres be diuers. Sūm diuide  $\hat{y}$  hoole tijme  $\hat{y}$ <sup>r</sup>of into xxiiij equal partes, and call  $\hat{y}$  xxiiij<sup>th</sup> part an hour, sum diuide  $\hat{y}$  daí from  $\hat{y}$  rising of  $\hat{y}$  sōne vnto his going doune into xij houres and lijkwijse δικαιον  $\hat{y}$  night, and maak  $\hat{y}$  longest daí in somer but xij houres, and  $\hat{y}$  schortest dai in soomer † xij houres too, and so according to  $\hat{y}$  length and schortnes of  $\hat{y}$  dais,  $\hat{y}$  houres also be lengthened and schortened. And after  $\hat{y}$ s vn $\hat{e}$ qualnes of houres did  $\hat{y}$  Jues reken  $\hat{y}$ <sup>er</sup> tijme. Wherefore  $\hat{y}$ <sup>i</sup> counted oon of  $\hat{y}$  clock alwai at  $\hat{y}$  sōn rising, and six of  $\hat{y}$  clock at noon, and xij of  $\hat{y}$  clock at the sōnes going doune,

† winter ?

and iij of  $\hat{y}$  clock  $\hat{y}$  mid tijm betwene  
 $\hat{y}$  s $\ddot{o}$ n rising and noon, and ix of  $\hat{y}$   
 clock  $\hat{y}$  mid tijm between noon and  
 $\hat{y}$  s $\ddot{o}$ n going down. So  $\hat{y}$  twijs in  $\hat{y}$   
 year, in March, when  $\hat{y}$  S $\ddot{o}$ n entreth  
 into  $\hat{y}$  r $\ddot{a}$ m, and in September, when  
 $\hat{y}$  S $\ddot{o}$ n entreth into  $\hat{y}$  waites,  $\hat{y}^{er}$   
 houres and ours be aloon, † at other  
 tijmes in  $\hat{y}$  Somer,  $\hat{y}^{ei}$  be longer, and  
 in winter  $\hat{y}^{ei}$  be schorter.

δικαιον

When á man is not disposed to taak  
 paines himself in  $\hat{y}$  overseing of his  
 household matters,  $\hat{y}^{en}$  he to whom  
 vnder vs we c $\ddot{o}$ mit  $\hat{y}$  charge heerof,  
 is called in greek  $\epsilon\pi\tau\rho\sigma\omicron\varsigma$ , in latin  
 vicarius. And so vseth Aristotel him  
 in  $\hat{y}$  first of  $\hat{y}$  Politices and  $\hat{y}$  4.  
 Chapter.

ἐπιτρόπος

ἀνά δηνάριον

which cam about  $\hat{y}$  xi hour, received everí man a groot.  
 And  $\hat{y}^{ei}$  which cam first thought  $\hat{y}^{ei}$  schold have received  
 moor, and  $\hat{y}^{ei}$  received also everi man a groot. When  
 $\hat{y}^{ei}$  had received it  $\hat{y}^{ei}$  murmured again  $\hat{y}$  good man of  $\hat{y}$   
 house and said  $\hat{y}$   $\hat{y}^{es}$  last wrought but oon hour, and  
 $\hat{y}$  you makest  $\hat{y}^{em}$  equal vnto vs, who hath born  $\hat{y}$  burden  
 and  $\hat{y}$  heet of  $\hat{y}$  dáí. He answerd on of  $\hat{y}^{em}$ , fellow,  
 saieth he, J do  $\hat{y}$  no wrong. didst  $\hat{y}$  you not agree with  
 me for a groot. Taak  $\hat{y}$ ijn own and go  $\hat{y}$  waies. J wil  
 give  $\hat{y}$ is last man as J give  $\hat{y}$ . Js it not lauful for me in

ἐποίησαν

δηνάριος

mijn own matters to  
 An evel eie is an envious eie, do what J wil. Js  $\hat{y}$ in  
 bicause it thinketh thinges eie evel bicause J am

$\hat{y}^{em}$ , whi stond  
 $\hat{y}$ ow heer idil al  $\hat{y}$   
 hool dáí, bicause  
 no bodí hath  
 hired vs saí theí  
 vnto him. Go iou  
 $\hat{y}^{en}$  saith he into  
 mi vineiard, and  
 what soeverschal  
 be reasonable J  
 wil iou  $\hat{y}$ . At  
 night  $\hat{y}$  oowner of  
 $\hat{y}$  vijniard saieth  
 to his depute.  
 Cal in  $\hat{y}$  woork-  
 men, and give  
 them wages, and  
 begín at  $\hat{y}$  last  
 and so go on vnto  
 $\hat{y}$  first. So  $\hat{y}^{ei}$

† aloon, i. e. all onc.



good. So schal  $\ddot{y}$  last be first, and  $\ddot{y}$  first last, for mani be called and few chosen. And as Jesus was cōming vp to Jerusalem, He took his xij discipils aside bi  $\ddot{y}$ meselves in  $\ddot{y}$  wai and said vnto  $\ddot{y}$ em. lo we go vp to

Jerusalem, and  $\ddot{y}$  sōn of man schal be deliverd to  $\ddot{y}$  hed-  
pēstes and scribes and † schal cōdem̄ him to die, and deliver him to  $\ddot{y}$  hethen, to laugh at him, to scorge him, and to crucifie him, and  $\ddot{y}$  third daí yet schal he rise again.  $\ddot{Y}$ en cām zebedais moýer and her childern vnto him, and sche bowed down herself, and asked á thing of him. What wilt  $\ddot{y}$ ow said he vnto her. Cōmand saieth sche,  $\ddot{y}$   $\ddot{y}$ ees mi ij sōnes mai sit th'oon of  $\ddot{y}$  right hand and th'other of  $\ddot{y}$  left hand in  $\ddot{y}$  kingdoom.  $\ddot{y}$ en answered Jesus ye know not saith he what ie ask. Can ie drink  $\ddot{y}$  cup  $\ddot{y}$  J schal drink, and be wasched with  $\ddot{y}$  wasching  $\ddot{y}$  J schal be wasched withal. We can sai  $\ddot{y}$ <sup>i</sup> to him. ye schal  $\ddot{y}$ en drink mi cup saith he, and be wasched with  $\ddot{y}$  wasching wheerwith J am wasched awaí, but as for sitting on mi right hand and mi left hand, it is not in mi power to give but vnto  $\ddot{y}$ em to whoom it is prepared for of mi father. And  $\ddot{y}$  x. heering  $\ddot{y}$ , and  $\ddot{y}$ <sup>ei</sup> weer greved with  $\ddot{y}$  ij broýern. And Jesus called  $\ddot{y}$ em vnto him and said. Je know  $\ddot{y}$   $\ddot{y}$  pñces of  $\ddot{y}$  heyen do overmaster  $\ddot{y}$ <sup>m</sup>, and  $\ddot{y}$  greet men do overrule  $\ddot{y}$ em. Jt schal not be so amongst iow, but whosoever wil be great amongst iow let him be iour waiter on, and whosoever wil be chief among iow let  $\ddot{y}$  policie of cōmun welthes and

which it seeth to good for  $\ddot{y}$  persons  $\ddot{y}$  have  $\ddot{y}$ em, and iug-  
eth rightlí of nothing but maketh  $\ddot{y}$  thinges better in opinion  $\ddot{y}$ en  $\ddot{y}$ ei be in deed, and  $\ddot{y}$  men wors. wheervnto  $\ddot{y}$  poete \* did pretelí maak  $\ddot{y}$ is. Fertilior seges alieno semper in ag<sup>o</sup>.

\* Ovid.

† and  $\ddot{y}$ <sup>ei</sup> schal, &c.

of  $\hat{y}$  scripture be cleen divers,  
 $\hat{y}$  oon mans order,  $\hat{y}$  oyer gods.  
 who  $\hat{y}$ en pr $\hat{e}$ ffereth policie to  
 scripture, and mans order to  
 gods word, he  $\hat{y}$ inketh mans  
 wisdoom better  $\hat{y}$ en gods, and  
 so beleveth not in god.

$\hat{y}$  cōmun sort of men, and as  
 on wold sai  $\hat{y}$  meíní be called  
 in greek  $\pi\acute{o}\lambda\lambda\omicron\iota$ , and  $\hat{y}$ eerfoor  
 Christ noting himself not to  
 cōm to di onlí for  $\hat{y}$  noble and  
 welthi but also for  $\hat{y}$  lowest  
 and basest sort to, saith he  
 cam to raansom maní,  $\hat{y}$  is  $\hat{y}$   
 cōmun people.

and said, Pitie vs Sir  $\hat{y}$ ow sōn of Daud. Jesus  $\hat{y}$ en  
 stood and called vnto  $\hat{y}$ em, what wold ie saith he J  
 schold do vnto iou. Sir sai  $\hat{y}$ ei to him  $\hat{y}$  our eies mai  
 be opend. And Jesus inwardli pitieng  $\hat{y}$ em touched  $\hat{y}$ eer  
 eies, and  $\hat{y}$ eer eies saw bi and bi, and \*folowed him.

him be iour servant.  
 even as  $\hat{y}$  sōn of man  
 cām not to be waited  
 on, but to wait on oyer,  
 and to give his soule  
 for  $\hat{y}$  raunsōming of  $\hat{y}$   
people. And when  $\hat{y}$ <sup>ei</sup>  
 went from Jericho  $\hat{y}$ eer  
 folowed him a great  
 prese, and lo ij blind  
 men which sat by  $\hat{y}$ wai,  
 heering  $\hat{y}$  Jesus passe  
 bi, Cried out and said,  
 Pitie vs Sir,  $\hat{y}$ ou sōn of  
 dauid, and  $\hat{y}$  prees re-  
 buked  $\hat{y}$ em  $\hat{y}$   $\hat{y}$ <sup>ei</sup> might  
 hold  $\hat{y}$ eer peas, but  $\hat{y}$ ei  
 cried so much  $\hat{y}$  moor

## $\hat{y}$ 21. Chapter.

AND when  $\hat{y}$ ei cam nigh to Jerusalem, and enterd into  
 Bethphage beside  $\hat{y}$  hil of olives,  $\hat{y}$ <sup>n</sup> Jesus sent ij dis-  
 cipils and said vnto  $\hat{y}$ em, go into  $\hat{y}$  village over against  
 iou, and ye schal bi and bi find a schee as bound and a  
 colt with her, loose her and bring her vnto me. And if  
 ani man sai ought vnto iou answer,  $\hat{y}$   $\hat{y}$  L. hath need of  
 $\hat{y}$ em. And he sent  $\hat{y}$ em awai bi and bi. Al  $\hat{y}$ is was  
 doon  $\hat{y}$   $\hat{y}$  word might be fulfilled which  $\hat{y}$  pphete spaak.

---

\* and  $\hat{y}$ <sup>ei</sup> folowed him.

Sai vnto y daughter of Sion saith he, lo y king cōmeth mild vnto y riding on an as, and a foole of an iooked as. And his discipils went forth and did as Jesus cōmanded yem, and brought y ass and y foole with yem, and laied yeer clothes apon yem and set him on her. And a veri great prease of men, did strow y<sup>er</sup> garmentes in y wai, and oyer cut bowes from y trees, and y presse y went afoor and folowed cried, Hosāna sai y<sup>i</sup> to dauides ofspring, Blessed is he y cōmeth in y naam of y L. Hosāna in y highest. And when he was cōm to Jerusalē, y hoole citi was

on a stirre, and asked who is yis, y people answered ys is Jesus y pphet, who cometh from Nazareth a citi of galilee. And Jesus

went into y temple of god, and cast out al y bought and sold in y temple, and overthrew y monichangers stalles, and y dovesellers seates, and said vnto yem, Jt is writin, mi house schal be called an house of praier, and iou have maad it a dēn of theves, and y blind and lame cam into y temple vnto him, and he healed yem. The hed priestes and y scribes sawe y

marvails which he wrought, and childern crieng in y temple and saieng Osāna to dauides ofspring. y<sup>i</sup> weer miscontented and said vnto him, heer iow what yees men saí. Jesus answerd yem, Je. did ie never read y bi y mouth of babes and souklinges thow establischest y

Hosāna is as much as save vs we praí y, and at certein tijmes in y year a cōmun word vnto yem, but specialli at y feest of y tentes pitching.

y temple workes among y Jues stood al in offringes, and theerfoor were y<sup>er</sup> monichangers dovesellers and oyer marchandes to sel sich thinges as yei cōmunli usid to offer, and so bi outward giftes, costli to y giver and pfitable to y priestes, yei measured religion toward god. But Christ in this deed schewed what true worschip in y temple god re-

*κολλυβιστῶν*

quired, first á mind lift vp vnto him, cleen for worldlines, leaning to his goodnes, and theerfoor th'appointed house for his outcalled people was called an house of praier, next charitable and godlí deades to y<sup>e</sup> help and relief of our neighbour, as helping y<sup>e</sup> poor, comforting y<sup>e</sup> discouraged, favoring y<sup>e</sup> poor widowes right, and defending y<sup>e</sup> fayerles from wrong, agreíng enemies togither, and sich lijk, which be y<sup>e</sup> chief and pncipal workes y<sup>e</sup> god requireth one of vs to do to an oyer. Wheer y<sup>ees</sup> want, al giftes of moni vestmentes and oyer offringes be hypocritic afoor god, who first looketh for y<sup>e</sup> mind and her goodnes, next for y<sup>e</sup> bodí and his clēnes, thirdlí for an honest order of outward goods.

prais. And he left yem and went out of y<sup>e</sup> citee into bethania and yeer remained. And earlí in y<sup>e</sup> morning as he returned to y<sup>e</sup> citee he waxed hungrí, and seing á fig tree bi y<sup>e</sup> waí cãm to it, and found nothing theeron but leves oonlí, and saieth vnto her. No frute heerafter at no time cōme of y<sup>e</sup>. And y<sup>e</sup> fig tree was seered bí and bí, and his disciples seing y<sup>e</sup> marveiled, and said. How did y<sup>is</sup> fig tree so soon seer awai. Jesus answerd yem, truli saieth he J sai vnto iou, if ye hav faith and dout not, ye schal not onlí do y<sup>s</sup> point of

ἀρθητι

y<sup>e</sup> figtree, but also if ie saí to this hil, be y<sup>ou</sup> removed and thrown in to y<sup>e</sup> see, it schal be doon, and whatsoever ie ask in praier, and beleve y<sup>e</sup> same, ie schal obtain it.

And when he was cōme into y<sup>e</sup> temple, y<sup>e</sup> hed pēsts and y<sup>e</sup> elders of y<sup>e</sup> people cam to him as he was teching, and said vnto him, bí what power doest thow y<sup>is</sup>, and who gaav ye y<sup>is</sup> power. Jesus answered yem, J wil ask iou saith he on thing, which if ie tel me, J wil also tel iou bi what power J do y<sup>ees</sup> thinges. what think iou. Joańs wasching from whens was it. from heaven, or from men. And yeí considered y<sup>e</sup> matter with yemselvs and said, Jf we sai from heaven he wil sai vnto vs, whi yen

λόγον

beleved ie him not. Jf we sai from men we fear ýs presse of people. For everí man held Joań for a p̄pheet. And ý<sup>ei</sup> answerd Jesus, we know not sai ý<sup>ei</sup>. Nor J, saith he vnto ýem, wil tel iou bi what power J do ýes things. λεγω  
 what think iou. A man had ij s̄ones, and cãm to ý first, and said vnto him. S̄on go ýou ýis dai and work in mi vijniard. he answerd, J wil not said he. he repented him afterwardes and went. and he cam to his second s̄on, and said lijkwijsē. He answerd. Je sir saith he, and went not. whiýer of ýees do† did his fayers wil. ý first said ý<sup>ei</sup>. Jesus said vnto ýem, truli J sai vnto iou ý tollers and harlottes goeth bevoor iou into ý kingdom of heaven. For Joań cam vnto iou in ý waí of rightuousnes, and ie εν ὁδῷ  
 beleved him not, but tollers and harlottes beleved him, and iou seing ýis, did not iet repent iourselves ý ie might beleve him. Heer also an oýer biword. ý<sup>er</sup> was á certein man an housholder, which maad a vijniard, and set an hege about it, and fastened him ýeer a wijn presse, ῥουξεν  
 and bilt a tower, and he hired housbondmen to keep it, ἐξέδοτο  
 and iorneid forth himself. and when ý frute tijm cam on he sent his servantes to ý housbondmen, to receiv his frutes, and s̄um of ýem ý<sup>ei</sup> fleed, sum ý<sup>ei</sup> slew, and sum ý<sup>ei</sup> stoned. He sent again oýer servantes moor in number ýen ý first weer, and  
 ýei served ýem lijk- ἐδειραν. is to flee of ý skiń, and  
 wijs. He sent after- specialli of ý hed and ý neck.  
 wardes his s̄on to ýem, if it weer in ý greek ἐδηναν, ýen  
 and said, ýei wil be in it had\* to beet and scourge  
 s̄om aw of mi s̄on, but ý<sup>m</sup>. wheerfor thoos iij wordes  
 ý housbondmen seing betoken ý diuersitees of deathees  
 his s̄on said ý on to ý which ýei cruellí did put his  
 oýer, ýis is ýe heier, servantes vnto.  
 cum let vs slee him, εντραπήσου-  
ται  
 and kepe vnto vs his enheritanse. And ýei took him and

† two.

\* had been.

cast him out of  $\hat{y}$  vijniard and slew him. when  $\hat{y}$  owner of  $\hat{y}$  vijniard schal retorn, what wil he do to  $\hat{y}$ ees housbondmen. He wil destroie sai thei  $\hat{y}^{ees}$  noughtí men noughtilí, and wil hijr oyer housbondmen to kepe his vijniard, which wil give him his frutes when  $\hat{y}$ e time serveth. Did ie never reed in  $\hat{y}$  scripture saith Jesus vnto  $\hat{y}$ em  $\hat{y}$  stoon which  $\hat{y}$  builders refused, is maad now  $\hat{y}$  hed corner stoon.  $\hat{y}$ s stoon cometh from  $\hat{y}$  L. and semeth marvelous to vs. J sai  $\hat{y}$ eerfoor vnto iou  $\hat{y}$   $\hat{y}$  kingdoom of god schal be taken from iou, and given to  $\hat{y}$  heyen  $\hat{y}$  bringeth forth  $\hat{y}$  frutes thereof. And he  $\hat{y}$  falleth on  $\hat{y}^s$  stoon schal be broosed, and on whom  $\hat{y}$  stoon falleth it wil drive him lijk dust awai. In fāning  $\hat{y}^i$  do not oonlí avoid oyer il sedes awaí, but also clense  $\hat{y}$  corne from  $\hat{y}$  chaffe and dust, this separating of chaf and dust awaí from  $\hat{y}$  good corne is called in greek  $\lambda\kappa\mu\tilde{\alpha}\nu$ .

And when  $\hat{y}$  hed  $\hat{y}$ estes and pharisais had herd his biwordes,  $\hat{y}$ ei knew he spaak of  $\hat{y}$ em, and sought to catch him but  $\hat{y}^i$  feared  $\hat{y}$  presse of people, for  $\hat{y}^i$  took him for á  $\hat{y}$ pheet.

αὐτῆ

λικμήσει

## $\hat{y}$ 22. Chapter.

AND Jesus spaak vnto  $\hat{y}$ em in biwordes again after  $\hat{y}$ s soort.  $\hat{y}$  k. of heaven is lijk vnto á man who being á king maad á mariage feest for his sōn, and sent his servantes to bid  $\hat{y}^{em}$   $\hat{y}$  weer biddin to  $\hat{y}$  mariage feest, and  $\hat{y}^i$  wold not cōm. He sent again oyer servantes saieng, tel  $\hat{y}$ em  $\hat{y}$  be bidden lo J have  $\hat{y}$ epared mi diner, mi beves and mi fed waar\* be killed, and al thinges redí, cōm to  $\hat{y}$  mariage feest, and  $\hat{y}^i$  not regarding this went

γάμος

35

τεθυμένα

\* waar, ware is commonly *something to be sold*. The word, however, does not appear to be applied to articles of food, as in the present case. In Neh. x. 31, Auth. ver. it is used in the sense of other goods *not victuals*.

yeer wais, sūm to his own ground, sūm to his mercat, oyer took his servantes and did yem despíte and slew yem. *T*<sup>e</sup> king, when he hard yis, was verí angri and sent out his armie and slew yooos murderers, and burnt y<sup>er</sup> cítie. He said yēn to his servantes y̅ mariáge feest *γάμος* is redí, but yooos y̅ weer bidden be not worý to cōm, go ye yeerfoor into y̅ crossinges of hie waies, and whosoever ie find yeer cal yem to y̅ mariáge feest. and y<sup>ooos</sup> servantes went forth into y̅ hie waies, and gayerd togiyer as mani as yei could find good and bad, and y̅ mariáge feest was filled with geestes. But when y̅ king cam in to see his geestes he saw a man yeer who had not on his mariáge raiment. felow saith he to him, hou cām ie in hiyer and have not iour mariáge garment. And y̅ man was dōm yēn said y̅ king to his waítters, bind him hand and foot and throw him into y̅ vttermoost darknes, yeer schal be

y̅ cōmparatiue oftentimes for y̅ superlatiue, as in Matthew y̅ lesser in y̅ kingdoom of heaven for y̅ leest, and charitee is greter, for gretest in Saint Poule,\* and heer vtter darknes for y̅ vttermoost.

weping and gnasching of teth, for mani be bidden but few choosen. yēn went y̅ pharisees and took counsel hou y̅<sup>ei</sup> might in talk snaar him, and sent yeer discipils and heroods servantes togiyer to him

and said, Maister we know y̅ you art tru, and techest trulí goddes wai, and you carest for no man, nor regardest not oni men person. Tel vs yeerfoor what thinkest you, is it laful to pai yearlí tribute to Caisar or no. But Jesus knowing yeer wickednes, whi do ie trí me ie hypocrites saith he, schew me y̅ tribut coín, and thei brought him a groot, and he asketh yem whoos image it was, and whoos onwriting. yei answer him Caisars, give iou yerfoor, saith he yēn to yem y̅ y̅ is Cai-

---

\* 1 Cor. xiii. 13.

sars to Caisar, and  $\hat{y}$   $\hat{y}$  is goddes to god. Thej when yei had herd  $\hat{y}$ is, marveiled and left him, and went yeer wai. At  $\hat{y}$   $\hat{y}$  cam  $\hat{y}$  Saddoucais vnto him, who sai

*ἀνάστασιν* yeer is no gainrising, and yei asked him, Maister said  $\hat{y}$ ei, Moses bad if á man die and have no childern, his

*σπίρμα* broyer schold marí his wife, and rais vp childern to his broyer. yeer weer among vs vij brejern, and  $\hat{y}$  first after he was maried died and had no childern and left his wife to his broyer, so lijkwijs did  $\hat{y}$  second and  $\hat{y}$  third whil  $\hat{y}$ <sup>i</sup> cam to  $\hat{y}$  seventh, and last of al  $\hat{y}$  wijf dijd. which of  $\hat{y}$ <sup>es</sup> seven schal  $\hat{y}$  wife be, for everí oon had her. Jesus

*πλανᾶσθε* answerd, Je wander saith he and know not  $\hat{y}$  scriptures nor  $\hat{y}$  power of god. For in  $\hat{y}$  vprísing noyer schal men mari nor women be maried, but even as goddes angels be in heaven. But as concerning y'uprising of  $\hat{y}$  dead, haav ie not red what god said vnto iou. J am said he  $\hat{y}$  god of Abraham, and  $\hat{y}$  god of Jsaac, and  $\hat{y}$  god of Jacob. God is not  $\hat{y}$  god of  $\hat{y}$  deed but of  $\hat{y}$  liuing. And  $\hat{y}$  pres of peopil heering  $\hat{y}$ is weer astoonied at his lerning. When  $\hat{y}$  Pharisais herd saí,  $\hat{y}$  he had stopped  $\hat{y}$  Saddoucais mouyes,  $\hat{y}$ <sup>i</sup> gayerd yemselves togiyer, and oon of yem being a lawer did ask him, and tried him. Mr. said he which is  $\hat{y}$  great cōmandment in  $\hat{y}$  lawe. Jesus answerd him. you schalt love  $\hat{y}$  L.  $\hat{y}$  god with al  $\hat{y}$  hart, with al  $\hat{y}$  soule, and with al  $\hat{y}$  mind.  $\hat{y}$ is ye first and  $\hat{y}$  greet cōmandment.  $\hat{y}$  second is lijk vnto  $\hat{y}$ is. you schalt love  $\hat{y}$ i neighbor as  $\hat{y}$ iself.  $\hat{y}$  hool law and al  $\hat{y}$  p'pheets hang on yees ij cōmandmentes. And when  $\hat{y}$  Pharisais weer gayerd togiyer Jesus asked yem, what think iou saith he of Christ. whoos sōn is he. Dauids saí  $\hat{y}$ <sup>i</sup>. Hou yēn saith he to yem doth Dauid bi  $\hat{y}$  spirit cal him Lord.  $\hat{y}$  L. saith he said to mi L. sit on mi right hand vntil J have maad  $\hat{y}$ ijn enmies á footstool vnder  $\hat{y}$  feet. Jf yēn dauid calleth him L. hou is he his sōn, and no man could answer him oon woord, nor durst after  $\hat{y}$  dai ani moor ask him ani thing.

36



## ÿ 23. Chapter.

THEN spaak Jesus to ÿ pres of peopíl and to his discipils, and said. ÿ Scribes and Pharísais did sit in Moses chair. keep and do al ÿ ÿ<sup>ei</sup> bid ie keep, but do not according to ÿeer workes. For ÿ<sup>ei</sup> speak, and do not. For ÿei bijnd vp heui burdens and hardlí bearabil, and lai ÿem on mens scholders, but ÿ<sup>ei</sup> wil not with ÿeer finger remoov ÿem. And ÿei do al ÿeer workes, ÿ ÿ<sup>ei</sup> might be seen of men. and ÿei maak ÿem brood gardes,\* and large weltes of ÿeer garmentes, and loov ÿ highest places in feestes, and ÿ chief seets in ÿeer meeting places, and to have curtesí doon to

ÿm, in ÿ cõmun places, and to be called rabbí. But be not iou called Rabbí. for iou haav oon leader Christ, and al iou be broyern. Cal ie no man on ÿ earth fayer, for iou haav oon fayer which is in heaven. Be ie not called leaders, for ie haav oon leader Christ. And he ÿ is gretest among iou let him be iour minister, and whosoever setteth

Al ÿeer religion standeth in outward doing, and schew of religion, void of an inward cleenes and true worschíp. ÿ<sup>i</sup> speak holilí, ÿ<sup>ei</sup> maak straight orders, ÿ<sup>i</sup> have ÿ masck of good woorkes, ÿ<sup>er</sup> gardes and weltes have saiengs of scripture embroyerd in, ÿ<sup>ei</sup> have ÿ honor and estimacõn of vertue and holines given to ÿem, places of honor, naames of honor, but wheer is ÿ<sup>er</sup> hart, wheer is ÿ first cõmandmēt kept.

---

\* garde, or, guard—is an ornamental hem or border, and the word is used in this sense by Shakespeare. *Much Ado about Nothing*. Act i. Sc. 1.

“The body of your discourse is sometime *guarded* with fragments, and the *guards* are but slightly basted on neither.”

Also. *Merchant of Venice*. Act ii. Sc. 2.

“Give him a livery  
More *guarded* than his fellows.”

37 vp himself schal be abased and whosoever abaseth himself schal be set vpper.

Al  $\dot{y}$ <sup>s</sup> meaneth not to taak awaí oÿer dutí indeed, or speeth of honor  $\dot{y}$  we ow bí nature to our parentes, and bi polící to our superiours, which both god confirmeth, and charges vs to honor  $\dot{y}$ em, but in true worschip and religion, we give no such superioritee of näl\* and polite names for religion itself, wheer-in god wold have vs cleave vnto him, and honor oÿer vnder him and for him. And yeer-foor who in  $\dot{y}$ s case doth not rayer obej god  $\dot{y}$ en man, and forsaketh not his faÿer and his moÿer and his childern for his cause is not worÿi him.

*ἐμπροσθεν* *εἰσερχομένους* *προφάσει* *κρίμα* *προσῆλυτον*

Wobevnto iou scribes and pharisais, hipocrites, for ie schit  $\dot{y}$  kingdoom of heaven from men. for ie noÿer enter in iourself, nor ie suffer not yoos  $\dot{y}$  wold cōm in to enter. wo be vnto iou scribes and pharisais hipocrites, for ie devour widowes houses, and for an outward pretens maak long praiers. ie schal ÿer-foor receive plentifuller ponischment. Wo be to iou scribes and pharisais hypocrites for ie go about both bi see and land to maak oon freschman, and  $\dot{y}$  being doon ie maak him twijs as much an helimp as iourselves.

Wo be to iou blind leaders who saí, whosoever swereth bí  $\dot{y}$  temple it is nothing, but whosoever sweareth bi  $\dot{y}$  gold of  $\dot{y}$  temple he is bound to perform it, vel, † he fauteth. Je foolisch and blind men. whiÿer is ÿe gold or  $\dot{y}$  temple  $\dot{y}$  haloweth  $\dot{y}$  gold moor, and whosoever swereth by  $\dot{y}$ 'alter it is nothing, but whosoever sweareth bi  $\dot{y}$  gift on it, he is bound to pform it. Je folisch and blind men whiÿer is  $\dot{y}$  gift greter or th'alter  $\dot{y}$  haloweth  $\dot{y}$  gift. He ÿerfor  $\dot{y}$  swereth bi  $\dot{y}$ 'alter swereth bi it and bi al  $\dot{y}$  is on it, and he  $\dot{y}$  swereth bi  $\dot{y}$  temple swereth bi

*ὀφείλει*

\* näl, natural, or national.

† vel, Lat. or.

it, and bi him  $\dot{y}$  dwelleth it, and he  $\dot{y}$  sweereth  $\acute{b}$  heaven sweereth bi  $\dot{y}$  seet of god, and bi him  $\dot{y}$  sitteth  $\acute{y}$ eeron.

Wo be vnto iou scribes and pharisais hypocrites, for ie tith mint  $\acute{d}$ il and comin and leue vndoon right  $\acute{p}$ it $\acute{i}$ , and faith,  $\dot{y}$  wa $\acute{y}$ htier points of  $\dot{y}$  law. thees things it was iour duti to do, and iet not to overslip  $\dot{y}$  o $\acute{y}$ er. Je blijnd leaders which do strain awa $\acute{i}$   $\dot{y}$  gnat,\* but swallow do  $\dot{y}$  Cameel.

Wo be vnto iou scribes and Pharissais hypocrites, for ie clense  $\dot{y}$  outward part of  $\dot{y}$  cup and  $\dot{y}$  disch but  $\dot{y}$  insijd is ful of robri and vntaidnes.  $\acute{y}$ ou blind pharisai  $\acute{a}$ κρασία  
clens first  $\acute{y}$ 'insijd of  $\acute{y}$  cup and  $\acute{y}$  disch,  $\dot{y}$   $\acute{y}$ eer  $\acute{y}$ <sup>ei</sup> who folow  $\acute{y}$ eer lustes in meetes and drinkes, and froth-  
outside also mai be ing  $\dot{y}$  bodie, and think bi corruptnes of minde  $\dot{y}$  to be best  
cleen. for  $\acute{y}$ em,  $\acute{y}$ oos be called  $\acute{a}$ κό-  
λαστοι, and  $\dot{y}$  faut  $\acute{a}$ κολασία; but whoos reason vnder-  
standeth what is to be doon, and bi knowlege holdeth what is best, but  $\dot{y}$  wildnes of his  
affections carieth awai his reason and knowlege, who schold have staid ray $\acute{e}$ r and brideld  
y'affections, and so foloweth his lust of eating drinking and

Wo be to iou Scribes and pharisais hypocrites, for ie be lijk graves  $\dot{y}$  be plasterd over, which seem beautiful outwardli, but within  $\acute{y}$ <sup>i</sup> be ful of deed boones and al vncleenes, so iou outwardli appear iust to men, but inwardli ie be ful of hypocrisi, and al vnlau-

$\acute{y}$ <sup>ei</sup> who folow  $\acute{y}$ eer lustes in meetes and drinkes, and froth-  
ing  $\dot{y}$  bodie, and think bi corruptnes of minde  $\dot{y}$  to be best  
for  $\acute{y}$ em,  $\acute{y}$ oos be called  $\acute{a}$ κό-  
λαστοι, and  $\dot{y}$  faut  $\acute{a}$ κολασία; but whoos reason vnder-  
standeth what is to be doon, and bi knowlege holdeth what is best, but  $\dot{y}$  wildnes of his  
affections carieth awai his reason and knowlege, who schold have staid ray $\acute{e}$ r and brideld  
y'affections, and so foloweth his lust of eating drinking and

\* "strain awai  $\acute{y}$ <sup>e</sup> gnat." Gr.  $\acute{\delta}$ ι  $\acute{d}$ ιυλίζοντες τὸν κώνωπα. The meaning of the word  $\acute{d}$ ιυλίζω, to strain, is not to make a violent effort in swallowing, but to filter. The language of the authorized version, "strain at a gnat" conveys the former idea to the mind: but Cheke's, "strain awai the gnat," τὸν κώνωπα, i. e. the gnat which floats in the cup, conveys the latter. It is worthy also of remark, in support of Cheke's rendering of the word  $\acute{d}$ ιυλίζοντες, that the allusion throughout the whole passage is to drinking and not to eating: for the word  $\acute{κ}$ αταπίνοντες, which, both by Cheke and in the authorized version is rendered swallow, literally means drinking down.

frothing,  $\text{y}^{\text{ei}}$  be called in greek  $\text{ἀκρατεῖς}$  and  $\text{y}^{\text{eer}}$  faut  $\text{ἀκρασία}$ . which we mai cal rightlí vn-  
staid, and vnstaidnes.

fulnes. Wo be to iou scribes and pharisais hypocrites for ie bild  $\text{y}^{\text{g}}$  graves of  $\text{y}^{\text{g}}$  propheetes, and dresse vp  $\text{y}^{\text{g}}$  tombes

of  $\text{y}^{\text{g}}$  iust and saí, if we had been in our fayeres dais, we wold not have been cōmuners with  $\text{y}^{\text{em}}$  of  $\text{y}^{\text{e}}$   $\text{p}^{\text{p}}$ heetes blud, and so iou witness of iourselves,  $\text{y}^{\text{t}}$  Je be  $\text{y}^{\text{eer}}$  childern  $\text{y}^{\text{t}}$  slew  $\text{y}^{\text{g}}$   $\text{p}^{\text{p}}$ heetes. and iet look ie fulfil iour fayeres measur. ie serpentes and ofspringes of adders, how can ie flie from helles ponischment. lo  $\text{y}^{\text{eer}}$ foor J send vnto iou propheetes and wise men and lerned men, and sum of  $\text{y}^{\text{em}}$  ie schal kil, and crucifie, and sūm of  $\text{y}^{\text{em}}$  ie schal scourge in iour meeting plaaces, and ie schal psequut  $\text{y}^{\text{em}}$  from citee to citee  $\text{y}^{\text{t}}$  al  $\text{y}^{\text{g}}$  iust blud which hath been sched on  $\text{y}^{\text{g}}$  earth sins  $\text{y}^{\text{g}}$  blud of Abel  $\text{y}^{\text{t}}$  iust vnto  $\text{y}^{\text{g}}$  blud of Zachari  $\text{y}^{\text{g}}$  sūn of barachi, whom ie slew between  $\text{y}^{\text{g}}$  temple and  $\text{y}^{\text{g}}$  alter, might fal on iou. Truli J sai vnto iou, al  $\text{y}^{\text{ees}}$  thinges schal light on  $\text{y}^{\text{s}}$  kind. O Jerusaleem Jerusaleem, which hast killed  $\text{y}^{\text{g}}$   $\text{p}^{\text{p}}$ heetes and stooned thoos  $\text{y}^{\text{t}}$  weer sent to thiself, how often wold J have gatherd togither  $\text{y}^{\text{i}}$  childern, even as  $\text{y}^{\text{g}}$  bird gayereth togiyer her chickens vnder her winges and ie wold not. lo iour house schal be left wild vnto iou. For J sai vnto iou  $\text{y}^{\text{t}}$  from hensforth ie schal not se me, vntil ie saí blessed is he  $\text{y}^{\text{t}}$  cōmeth in  $\text{y}^{\text{g}}$  L. naam.

ὄφεις  
ἐχιδναί  
38

γραμματεῖς

γενεὰ

## $\text{y}^{\text{t}}$ 24. Chapter.

WHEN Jesus was going awaí, and went from  $\text{y}^{\text{g}}$  temple,  $\text{y}^{\text{en}}$  cam his disciples vnto him, to schew him  $\text{y}^{\text{g}}$  bijdinges of  $\text{y}^{\text{g}}$  temple. But Jesus sajd vnto  $\text{y}^{\text{em}}$  see ie not al this —Truli J sai vnto iou  $\text{y}^{\text{eer}}$  schal not be left heer oon stoon apon anoyer, which schal not be loused awaí. And when he had sit on  $\text{y}^{\text{g}}$  hil of olives hijs discipils cam vnto

him ápart and said vnto him. Tel vs when scha\* ýes  
 thinges bee, and what schal be ý taken of ý cōming  
 and of y'end of ý world. Jesus answerd, Se saith he ý  
 noon deceiv iou. For mani schal cōm in mi naam and  
 sai J am Christ, and schal deceiv mani. for ie schal  
 heer of warres, and speking of warres. look ie be not *ἀκούς*  
 trobled. For al thees must cūm to passe. and iet  
 schal ýer not be an end. For oon nation schal rise  
 against an oýer, and kingdoom again kingdoom, and  
 yeer schal be hunger and pestilens, and erthquaakes in  
 divers places. Al ýees thinges schal be ye begīning of  
 grefes. ýen schal ýei deliver iou to be trobled and ý<sup>ei</sup>  
 schal put iou to death, and ie schal be hated of al na-  
 cions for mi naames saak, ýen schal mani fal awai, and  
 on schal betrai an oýer, and on schal haat an oýer.  
 And mani fals p̄pheets schal rise vp and schal deceiv  
 maní, and bicaus ý vnlafulnes schal much encreas ý  
 peoples loov schal wax cold. But he ý abideth to ý *ἀγάπη τῶν*  
 end he schal be saved. and ýis gospel of ý kingdoom *πολλῶν*  
 schal be preched thorough ý hoole world, and witnessed *εἰς μαρτύριον*  
 to al ý heýen. And ýen schal th'end cōme, but whet  
 ie se ý cursednes of desolation, which was spooken of  
 bi daniel ý p̄pheet, standing in an holi place, let him ý  
 redeth mark it, ýen let ýem in Juri flie vnto ý hils, let *νοεῖτω*  
 not him ý is in his hous abov go down to tak ani thing  
 out of his hous, and he ý is in ý feld let him not return  
 back again to fetch his cloothes. wo be to ýem ý be *39*  
 great with child, and ýem ý give suck. But prai ý iour  
 flight be not in winter nor on ý Sabbot daí. For ýen  
 schal yeer be greet miserí, and sich as hath not been  
 sins ý begīning of ý world, vnto ýis dai, nor after schal  
 not be. And except ýees dais wer schortend, no man *σάρξ*  
 schold bee saved. but for ý chosens saak ýees dais  
 schal be schortened. ýen if a man sai vnto iou, Lo Christ

\* schal.

† when.

is heer or heer, beleev him not. For yeer schal rise fals Christes and fals p̄pheets, and yei schal work great tokens and wonders, in so much ȳ, if it weer possibil, ye chosen schold be deceived. lo J have fortold iou yis. Jf yeerfoor yei sai vnto iou. lo he is in ȳ wildernes go not forth, lo he is in ȳ closets beleve yem not. For even as ȳ lightning goëth from ȳ east, and scheweth even unto ȳ west, so schal ȳ sōn of mans presens be. For wheer soever ȳ Carcas is ȳyer wil ȳ egles be gayerd. And bi and bi after this wretched tijm be past, ȳ sōn schal be darkened, and ȳ moon schal not give her light, and ȳ sterres schal fal from heaven, and ȳ powers of ȳ heavens schal be schaken, and yēn schal ȳ sōn of mans token appear in ȳ heaven, and yēn schal al ȳ schires of ȳ earth lament, and schal se ȳ sōn of man coming in ȳ cloudes of heaven with power and much glorie. and he schal send forth his angels with á loud sounded trumpet, and yei schal gayerd togayer his chosen from ȳ iij windes, from th'oon end of ye heavens to ye oyer. And lern yis biword of ȳ fig tree. When heer branches be oons tender, and her leves bud forth, know ie ȳ somer is neer. So when ie see al yees thinges know ie ȳ it is even at hand.

φυλαι

ἐπι θύραις

γενεα

ἐγκαμίζοντες

Truli J sai vnto iou yis age schal not pas vntil al yees thinges be doon, heaven and earth schal pas awai but mi saieng schal not pass awai. As for ȳ dai and ȳ hour no man knoweth no not ȳ angels of heaven, but oonli mi fayerd. Euen as Noës tijm was, so schal ȳ sōn of mans cōming be. For even as in ȳ tijm afoor ȳ flood men weer eating and drinking, marijng, and bestowing yeer childern, vntil ȳ tijm ȳ Noë cam into ȳ ark, nor yei knew not whil ȳ flud cām and destroyed yem al, even so is ȳ son of mans cōming, yēn schal two be in ȳ <sup>contree,</sup> feld, and y'oon taken and y'oyer forsaken. ij schal grijnd in oon mil, and y'oon taken

and y'oyer forsaken. Watch yerfoor for iou know not what tijm iour L. wil cōm. But know yis y̅ if y̅ housholder knew at what watch y̅ thief wold cōm, he wold watch and not suffer his hous to be broken vp. *διορυχθῆναι*  
 Be iou yerfoor redí, for iou can not gess what tijm y̅ sōn of man wil cōm. y̅ servant yerfoor who is a faithful and á wise servant, whom y̅ L. hath set over his meíní to give yem meat in convenient tijm, and his L. *θεραπείας*  
 findeth him doing so at his cōming, is happí. trulí J sai unto iou, he wil give him y̅ order of al y̅ he hath. But if he being a il servant saí to himself, mi M<sup>r</sup> *κύριος*  
 tarieth long or he cōm, and so begin to beet his fellow servantes and to eat and drink with y̅ dronken, y̅ servantes M<sup>r</sup>. wil cōm at á daí vnlooked for, and at an hour vnknown of to him, and wil cut him on sonder, and give him sich part as hypocrites hath. yeer schal be weping and gnasching of teth.

### ŷ 25. Chapter.

YEN schal y̅ kingdooom of heaven be lijk vnto ten virgins which took yeer laampes and went to meet yeer bridegroom. And fijve of yem weer fooles and fijv wise. y̅ fooles when y̅<sup>i</sup> took yeer lampes took noon oile with yem, y̅ wise took oíl in y̅<sup>er</sup> vessels, when y̅<sup>i</sup> took yeer laampes. And while y̅ brijdgroom taried longe, yei al slombred and slept. About midnight yeer was á crí, lo y̅ brijdgroom cōmeth, go forth to meet him. yen roos al yees virgins, and furnisched yeer lampes. y̅ fooles said yen to y̅ wijse, give vs sūm of iour oíl for our lampes be out. y̅ wijs answerd. yeer is not yen sufficient for *μήποτε*  
 vs and for iou. but go rayer to yem y̅ sel it, and bi for iourselves. And whil yei went to bí it, cōmeth y̅ brijdgroom, and yooos y̅ weer redí went in with him to y̅ mariage, and y̅ door was schit, afterward cam y̅ oyer

virgins and said L. L. open vs  $\text{y}^{\text{e}}$  door. He answerd, J  
 sai truli to iou saith he J knou iou not. Watch  $\text{y}^{\text{e}}$ rfoor  
 for iou knou not  $\text{y}^{\text{e}}$  dai nor  $\text{y}^{\text{e}}$  tijm when  $\text{y}^{\text{e}}$  s $\text{ö}$ n of man  
 wil c $\text{ö}$ m. For even as <sup>it is even lijk</sup> á man,  $\text{y}^{\text{e}}$  went forth, called his  
 serv $\text{ä}$ ts and deliverd  $\text{y}^{\text{e}}$ m his goods, and to  $\text{y}^{\text{e}}$  oon he gaav  
*τάλαντα* fijv talantes, to  $\text{y}^{\text{e}}$  oo $\text{y}^{\text{e}}$ r ij, to  $\text{y}^{\text{e}}$  o $\text{y}^{\text{e}}$ r oon, everí oon ac-  
 cording to his power, and he went foorth bí and bí.  $\text{y}^{\text{e}}$ n  
 went he which had received five talantes and occu-  
 pied  $\text{y}^{\text{e}}$ m, and gat oo $\text{y}^{\text{e}}$ r five talantes. and lijkwijse he  
 41  $\text{y}^{\text{e}}$  had ij talantes, gained also o $\text{y}^{\text{e}}$ r ij. but he  $\text{y}^{\text{e}}$  received  
 oon, went and digged  $\text{y}^{\text{e}}$  ground, and hid his masters silver  
 $\text{y}^{\text{e}}$ er. not long tijm after c $\text{ö}$ meth  $\text{y}^{\text{e}}$  M<sup>r</sup>. of  $\text{y}^{\text{e}}$ es ser-  
 vantes, and entreth into an accompt with  $\text{y}^{\text{e}}$ m, and he  
 who received five talantes, c $\text{ä}$ m to him and brought him  
 oo $\text{y}^{\text{e}}$ r five talantes. Sir saith he ie deliverd me five ta-  
 lantes, lo J hav gained with  $\text{y}^{\text{e}}$ m o $\text{y}^{\text{e}}$ r fijv. wel good  
 and faithful servant, saith his M<sup>r</sup> vnto him,  $\text{y}^{\text{e}}$ u haast  
 been faithful in á litil. J wil give  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$  ordring of a  
*εις χάραν* great deal, go  $\text{y}^{\text{e}}$ u in  $\text{y}^{\text{e}}$ yer, wheer  $\text{y}^{\text{e}}$  M<sup>r</sup> delighteth to  
 be.  $\text{y}^{\text{e}}$ n cam he who had received ij talantes. Sir saith  
 he  $\text{y}^{\text{e}}$ u deliverdst me ij talantes, lo J have gained with  
 $\text{y}^{\text{e}}$ m o $\text{y}^{\text{e}}$ r ij talantes. wel good and faithful servant  
 saith his M<sup>r</sup> vnto him, bicause  $\text{y}^{\text{e}}$ u hast beén faithful in  
 a litil, J wil give  $\text{y}^{\text{e}}$   $\text{y}^{\text{e}}$  order of a great deal; enter in  
*χαράν*  $\text{y}^{\text{e}}$ yer, wheer  $\text{y}^{\text{e}}$  M<sup>r</sup> delighteth to be. But he which had  
 received oon talant cam to him. Sir saith he J knou  $\text{y}^{\text{e}}$   
 $\text{y}^{\text{e}}$ u art a sower man,  $\text{y}^{\text{e}}$ u rep $\text{e}$ st wheer  $\text{y}^{\text{e}}$ u soowedst  
*δισεκόρησας* not,  $\text{y}^{\text{e}}$ u gayerest wheer  $\text{y}^{\text{e}}$ u hast doon no cost, and J  
 fearing this went and hid  $\text{y}^{\text{e}}$  talent in  $\text{y}^{\text{e}}$  ground, lo  $\text{y}^{\text{e}}$ u  
 haast  $\text{y}^{\text{e}}$ ijn own. His  
 good ententes not truli di- m<sup>r</sup> answerd him.  $\text{y}^{\text{e}}$ u  
 directed serveth not áfoor god, noughtí and slouthful  
 nor neglecting and vnusing of servant, saith he.  
 his c $\text{ö}$ mmandmentes and wais knowest  $\text{y}^{\text{e}}$ u  $\text{y}^{\text{e}}$  J reep  
 he wold have folowed. wheer J soowed not,



and gayer wheer J bestowed no cost. you schold  
 yeerfoor haav put out mi moní to y tablers, and yen at τραπεζίται  
 mi retorn J schold have received mijn own with gain. τόκω  
 taak yeerfoor jis talant from him, and give it him y hath  
 x talantes. For everí man y hath,\* schal haav given  
 him, and he schal have

plentí, but from him y hath not even y he hath  
 schal be taaken from him. And thro<sup>w</sup> this  
 vnprofitable servant into y'uttermoost dark-  
 nes. yeer schal be weeping and gnasching  
 of teeth. When y s<sup>o</sup>n  
 of man c<sup>o</sup>meth in his glori and al his holi angels with  
 him, yen schal he sit on y thron of his glori, and al ye  
 heyen schal be gayerd afoor him, and he schal pluck  
 out y'oon from y'o<sup>o</sup>yer, as y shepherd plucketh out y  
 schepe from y kiddes, and schal set y sheep on his ερίφων  
 right hand, and y kiddes on his left. yen schal ye  
 king sai to yem on his right hand. C<sup>o</sup>m ie blessed of  
 mi fay<sup>e</sup>r, enherite y kingdoom p<sup>r</sup>epared for iou sins y  
 groundworkes of y world weer laied. For J was hongri  
 and ie gave me meat, J was thrustí and ie gaav me drink,  
 J was a stranger and ie harboroud me, J was naked and  
 ie cloyed me, J was sick and ie visited me, J was in  
 prison and ie cam to me. yen schal ye rightuous an-  
 sweer, Sir schal yei sai when sau we ye hungri and fed  
 ye or thrustí and gave ye drink, when saw we y a stranger  
 and harbord ye, or naked and clooyed ye, when saw we  
 ye sick or in prison and cam to ye. ye king schal an-  
 sweer yem. Truli schal he sai J tel iou, whatsoever  
 iou haav doon to oon of mi leest brethern, ie hav doon  
 it to me. yen schal he sai to yem on ye left hand, go  
 from me al ie cursed into everlasting fijr, p<sup>r</sup>epared for y

devel and his angels. For J was hongri and ie gave me no meet, J was thurstí, and ie gav me no drink, J was á stranger and ie harboroud me not, J was naked and ie cloyed me not, J was sick and in prison and ie visited me not. yēn schal yēi answer him Sir, sai yēi, when saw we yē hongrí or thurstí, stranger or naked, sick or in prison, and did not serve yē. He schal yēn answer yēm. Truli saith he J tel iou. Jn so much as ie have not doon it to oon of yees litil oons, ie haav not doon it to me. And thoos schal go vnto everlasting ponisch-mēt, and y̅ Just unto yē lijf everlasting.

### ŷ 26. Chapter.

γραμματικ

AND it cam to pass when Jesus had ended thees saienges, he said to his discipils, Ye knou ŷ after ij daí schal Easter be, and ŷ sōn of man schal be deliverd to be crossed. yn weer\* ŷ hedpriestes ŷ lerned men and yē elders of ŷ peopil in to ŷ hedpriestes court, who was called Caíapha. and ŷ<sup>i</sup> took counsel togiyer ŷ yēi might catch Jesus bi sum craft, and slee him. But yēi said it might not be on yē holidai, leest yēer weer sum stirre among ŷ peopil. And when Jesus was in bethaina, in Simon ŷ lepers hous, yēer cam an woman to him having an alabaster box of veri costli ointment, and poored it on his hed, as he sat at méat. His discipils seing ŷ weer discontented. To what purpoos, said yēí, is yīs waast. For yīs ointment might hav been soold for much, and given to ŷ poor. Jesus knowing yīs said to yēm. whi put ie yīs woman to troble, for sche hath wrought á good work on me. yē poor schal ie haav always with iou but me ie schal not haav. For sche who hath poored yīs ointment on mi bodí, hath doon it to burí me. Trulí J sai vnto iou ŷ wheersoever in ŷ hool

---

\* yn weer assembled togiyer.

world yis gospel schal be preched, † which sche hath doon schal be spoken of, to her praise. Yēn oon of † μνημόσυνον xij, who was called Joudas Jscarioot, cam to † hed-priests and said, what wil ie give me, and J wil deliver him to iou. And † yei appointed\* him 30 silverlinges. ἀργύρια And from † tijm forward he sought á good occasion to deliver him to † yem. † y first dai of † vnleavened cam † discipils to Jesus. Wheer wilt you sai † yei to him schal we prępaar for † ye to eat † Easter. Go iou saith he into 43 † Citee to sich á man, and sai vnto him. Mi tijm, saith † M<sup>r</sup>, is at hand, J and mi discipils wil keep Easter with † y. And † discipils did as Jesus had comanded † yem, and maad redí his Easter. And when it was laet he set him down with his discipils, and, as † yei weer eating, Truli, saith he, J tel iou † oon of iou schal betraí me. And † yei being much greved began to saí everí oon to him. is it J Sir.

He † dippeth his hand mi veri frend and nigh ac-  
in † disch with me, quaintans, for † yoos moost  
schal betrai me. Suerlí cōmunli eat and drink with  
† sōn of man goth his men.

wai, as it is wrítin of

him. But wo be unto † man, bi whom † sōn of man is betraid. Jt had been good for † man if he had never been boorn. Judas † yēn who betraid him spaak unto him, Js it J M<sup>r</sup> mijn, quoth he. † yēn said he. So you σὸ εἶπας saist. And as † yei weer eating Jesus took breed, and after he had said grace† he braak it and gave it to his disciples. Taak said he, eat, † yis is mi bodí, and when he

\* To appoint, is to settle any thing by compact. See Gen. xxx. 28, and Judges, xx. 38. Auth. ver.

† "said grace." Gr. *εὐλογήσας*. Auth. ver. "blessed it." The margin of the authorized version has, "Many Greek copies have, gave thanks," Cheke had originally rendered *εὐλογήσας* as well as *εὐχαριστήσας*, ver. 27, *blessed it*: but subsequently altered the former to *said grace*, and the latter to *given thanks*.

πολλῶν

44  
πειρασμόν

had taken ye cup and given thanks, he gave it yem. Drink ie al said he of yis. For yis is mi blud, which is of y̅ new testament, which is sched for y̅ people for forgiveness of siñes. J sai unto iou J wil not drink hensforth of yis fruct of y̅ vijn, vntil y̅ dai when J wil drink new with iou in mi fayers kingdom. And after yei had praised god, yei went forth to olives hil. y̅n saith Jesus to yem. Al ie schal fal from me to night. For it is writin, J wil strike y̅ scheep<sup>h</sup>erd, and y̅ scheep of y̅ flock schal be scaterd. but after y̅ J am risin, J wil go befor iou into galilái. Peter answerd. Jf al men saith he to him wold fal from ye, iet wil J never fal from ye. J tel y̅ trulí saith Jesus vnto him, y̅ yis night, befor ye Cockcrow you schalt dení me thries. Jf J schold die with ye, saith Peter vnto him, J wil not deni ye, and lijkwijse said al y̅ discipils. y̅n went Jesus with yem into a place called gethsemanee, and saith to his discipils. Sit ie doun heer whil J go and praí ionder, and he took peter with him and Zebedais ij sōnes and began to be greved and ful of pain. y̅n saith Jesus unto yem. J am even lijk to die for sorow, tari heer and watch with me. And when he had goon a litil from yem he fel on his face, and praid. Mi fay<sup>er</sup> saith he if it be possibil let yis cup go from me, houbeit not as J wil but as you wilt, and he cōmeth to his discipils and found yem sleping. How so can ie not watch oon hour with me, watch and praí y̅ ie enter not into tría<sup>l</sup>. y̅ spirit is redí, but y̅ flesch is week. y̅ second<sup>d</sup> tijm again he praíd, Mi fay<sup>er</sup>, saith he, if yis cup can not pass from me, y̅ wil be doon, and he returned and found y<sup>em</sup> sleping again. For yeer eies weer hevi. and he left yem yeer, and went again and praied y̅ third tijm and said the saam thing. y̅n cōmeth he to his discipils. Sleep now saith he and rest ie, lo ye hour is cōm, and y̅ sōn of man is deliverd into y̅ sīners handes. rise let vs go. lo mi betraier is at hand. And whil he was speeking

thus, lo Judas on of  $\hat{y}$  xij cam and with him a great cōpani with swerdes and staaves from  $\hat{y}$  hed priests and elders of  $\hat{y}$  peopil. His betraier gaav  $\hat{y}$ em á tooken. Whoomsoever, saith he, J schal kiss, he it is, taak him. And bí and bí he cam to Jesus, al hail M<sup>r</sup> mijn saith he, and he kissed him. Jesus said vnto him. Felow, wheerfoor art  $\hat{y}$ ou heer now.  $\hat{y}$ en cam  $\hat{y}$ ei and laid hand on Jesus and took him. And loo on of  $\hat{y}$ em  $\hat{y}$  weer with Jesus put out his hand, dreu out his swerd, strook  $\hat{y}$  hed priestes servant, and cut of his ear.  $\hat{y}$ n said Jesus to him put vp  $\hat{y}$ i swerd wheer he schold be. For everi men\*  $\hat{y}$  draueth his swerdes schal perisch with swerde. whi thinkest thou,  $\hat{y}$  J can not now desir mi fayr, and he wil aid me with moor  $\hat{y}$ en xij legions of λεγεῶνας angels. Hou schold  $\hat{y}$ en  $\hat{y}$ e scriptures be fulfilled,  $\hat{y}$  it must be  $\hat{y}$ us. Jesus at  $\hat{y}$ at tijm said to  $\hat{y}$  pres of peopil yeer. Je cōm forth with swerdes and staves to taak me as J weer as theef. J sat with iou daili, and tought iou in  $\hat{y}$  tempil, and ie took me not. But al  $\hat{y}$ is is  $\hat{y}$   $\hat{y}$  p̄pheets writings maí be fulfilled.  $\hat{y}$ en forsook him his discipils and fled. And  $\hat{y}$ ei took Jesus and brought him to Caiaphas  $\hat{y}$  hed priest, wheer  $\hat{y}$  lerned men and  $\hat{y}$  γραμματεῖς elders weer ga $\hat{y}$ erd. But Peter foloued him afar of ἀντὶν even vnto  $\hat{y}$  hed bishops court. and he enterd in and sat among  $\hat{y}$  servantes to see  $\hat{y}$ end.  $\hat{y}$ e hed priest  $\hat{y}$ en and  $\hat{y}$ elders and  $\hat{y}$ e hool councel, sought fals wítnes again Jesus  $\hat{y}$   $\hat{y}$ ei might put him to death, and  $\hat{y}$ ei found noon, and although mani fals witnesses cam in  $\hat{y}$ ei found nothing. Afterwardes cam ij fals witnesses,  $\hat{y}$ is 45 man sai  $\hat{y}$ ei said J can pluck down  $\hat{y}$  church of god and ναὸν within iij daies bild it vp. And  $\hat{y}$  hed priest roos and said vnto him. Answerest  $\hat{y}$ ou nothing. what schal  $\hat{y}$ ees men condēn  $\hat{y}$ . but Jesus held his peace.  $\hat{y}$ en καταμαρτυροῦσι spaak  $\hat{y}$  hedpriest. J coniure  $\hat{y}$  in  $\hat{y}$ e naam of  $\hat{y}$  liuing

\* Cheke had originally written, "al men y<sup>t</sup> drau yeer swerdes."

κολαφίζειν  
ραπίζειν

ἀυλή

ῥήματος

ἡγεμόνι

ἄμα

god,  $\dot{y}$   $\dot{y}$ ou tel vs whiyer  $\dot{y}$ ou be Christ  $\dot{y}$   $\dot{s}$ õn of god. Jesus said vnto him  $\dot{y}$ ou haast said so. Houbeit J sai vnto iou from hens forth schal iou see  $\dot{y}$   $\dot{s}$ õn of man sit on his right hand  $\dot{y}$  is pouer itself, and cõm in  $\dot{y}$  heavens cloudes.  $\dot{y}$ en rent  $\dot{y}$  hed priest his garmentes, and said  $\dot{y}$  he had speek blasphemí. what need we ani moor witnesses. lo nou haav ie herd his blasphemí. What think iou?  $\dot{y}$ ei answerd. He is wor $\dot{y}$ i to di, sai  $\dot{y}$ <sup>ci</sup>.  $\dot{y}$ en spit  $\dot{y}$ ei in his face and buffeted him, o $\dot{y}$ er smoot on  $\dot{y}$  face. fortel vs Christ, 'sai  $\dot{y}$ ei, who is he  $\dot{y}$  striketh  $\dot{y}$ e. Peter sat without in  $\dot{y}$  Court. And  $\dot{y}$ eer cõmeth an handmaiden vnto him. Euen  $\dot{y}$ ou, saith sche, wert with Jesus  $\dot{y}$  galilaí. He  $\dot{y}$ eer denied it afor al and said, J knou not what  $\dot{y}$ ou saiest. And as he was going forth into  $\dot{y}$  gaathous,  $\dot{y}$ eer sau him an o $\dot{y}$ er wench, and sche said to  $\dot{y}$ em  $\dot{y}$  weer  $\dot{y}$ eer. Euen  $\dot{y}$ is man was with Jesus  $\dot{y}$  Nazoraí. And he denied it again with an oath,  $\dot{y}$  he knew not  $\dot{y}$ e man. A litil after cam  $\dot{y}$  standers bí and said unto Peter. Truli  $\dot{y}$ ou art oon of  $\dot{y}$ em for  $\dot{y}$  speche bewraie $\dot{y}$ th  $\dot{y}$ e.  $\dot{y}$ en began he to curs and swear  $\dot{y}$  he knew not  $\dot{y}$ e man. and bí and bí  $\dot{y}$  Cock creu. And Peter rememberd Jesus wordes  $\dot{y}$  he said vnto him,  $\dot{y}$  befor  $\dot{y}$  cock croweth  $\dot{y}$ ou schalt thries deni me, and he went out and wept bitterlí.

### $\dot{y}$ .27. Chapter.

AND verí earlí  $\dot{y}$  next daí, al ye hedpriestes and  $\dot{y}$ e aldermen of  $\dot{y}$  people, took councel again Jesus  $\dot{y}$   $\dot{y}$ <sup>ci</sup> might put him to death, and  $\dot{y}$ ei bound him and brought him to Pontius Pilate  $\dot{y}$  p $\dot{r}$ esident.  $\dot{y}$ en Joudas his traitor, seing  $\dot{y}$  he was condẽned, did forthink himself, and brought again  $\dot{y}$  xxx silverlinges to  $\dot{y}$  hed priestes and  $\dot{y}$ e aldermen, and said, J have sined in betraieng  $\dot{y}$ e giltles bloud man. What is  $\dot{y}$  to us, said  $\dot{y}$ ei, look  $\dot{y}$ ou

to it. And hē threw  $\dot{y}$  silverlinges in  $\dot{y}$  Church and went his wais, and so departed and hong himself.  $\dot{y}$ e hed priestes took vp  $\dot{y}$  silverlinges and said, It is not laful to put  $\dot{y}$ em in to  $\dot{y}$  Corbon, bicaus  $\dot{y}$ ei weer  $\dot{y}$  *κορβανῶν* price of bloud.  $\dot{y}$ ei took counsel tog $\dot{y}$ yer, and bought with  $\dot{y}$ em á  $\dot{y}$  pce of a mans potters ground to burí strangers deeth. in. Wheerfoor  $\dot{y}$  ground is called  $\dot{y}$  bloudground to  $\dot{y}$ is daí.  $\dot{y}$ en was Jeremi  $\dot{y}$  p $\dot{p}$ heets saiong fulfilled. And  $\dot{y}$ ei took xxx silverlinges saith he  $\dot{y}$ e price of  $\dot{y}$ e valewed, whom  $\dot{y}$ ei bought of  $\dot{y}$  childern of Jsrl,\* and  $\dot{y}$ ei gave  $\dot{y}$ em for á potters ground, as  $\dot{y}$  L. appointed me. Jesus stood befoor  $\dot{y}$  p $\dot{r}$ esident and  $\dot{y}$  p $\dot{r}$ esident asked him. Art  $\dot{y}$ ou saith he  $\dot{y}$  king of Jues. Thou saiest so, said Jesus unto him. And when he was accused of  $\dot{y}$  hedpriestes and aldermen, he answerd nothing.  $\dot{y}$ en said Pilaat unto him, herest  $\dot{y}$ ou not hou mani thinges  $\dot{y}$ ei charge  $\dot{y}$ e with. And he answerd him to never a word, insomuch  $\dot{y}$   $\dot{y}$  p $\dot{r}$ esident marveiled much at it. About  $\dot{y}$ is feast  $\dot{y}$  p $\dot{r}$ esident was wont to deliver a prisoner to  $\dot{y}$  peopil, whom  $\dot{y}$ ei wold. And  $\dot{y}$ ei had  $\dot{y}$ en a notable prisoner called barabbas. And when  $\dot{y}$ ei weer gayerd tog $\dot{y}$ yer Pilat said to  $\dot{y}$ em. Whoom wil ie  $\dot{y}$  J deliver unto iou, barabbas, or Jesus  $\dot{y}$  is called Christ. For he knew  $\dot{y}$   $\dot{y}$ ei had brought him in for envie. And as he sat on his iugment seat, his wife sent vnto hím. Haav  $\dot{y}$ ou nothing to do saith sche with  $\dot{y}$  Just man. For J haav been much trobled  $\dot{y}$ is daí with him in mi dream. But  $\dot{y}$ e hedpriestes and  $\dot{y}$  eldermen psuaded  $\dot{y}$  people,  $\dot{y}$   $\dot{y}$ ei schold asck barrabas, and put Jesus to deth.  $\dot{y}$  p $\dot{r}$ esident answered. which of  $\dot{y}$ ees ij, saith he to  $\dot{y}$ em, wil

46

*τιμήσασθαι**καταμαρτυρήσει**παρέδωκαν**ὄναρ**ἀπολέσωσι*

\* Gr.  $\delta\upsilon$  ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ. The margin of the authorized version has "Or, whom they bought of the children of Israel." This rendering is completely identical with that of Cheke.

ie  $\ddot{y}$  J deliver iou. Barabbas saí  $\dot{y}e\acute{i}$ . what schal J do with  $\dot{J}$ esus, saith Pilaat unto  $\dot{y}em$ , which is called Christ. let him be crossed saí  $\dot{y}e\acute{i}$  al. What hurt hath he doon saith  $\dot{y}$  p $\ddot{r}$ esident. But  $\dot{y}e\acute{i}$  cried  $\dot{y}$  moor, let him be crossed sai  $\dot{y}e\acute{i}$ . Pilaat seing  $\dot{y}$  it was no boot, but rayer troble cam of it, he took water and wasched his handes befor  $\dot{y}$  people. J am gíltles saith he of  $\dot{y}is$  iust mans blood. look iou on it. Al  $\dot{y}$  people answerd. His  $\dot{b}lud$  saí  $\dot{y}e\acute{i}$  be revenged on us and our childern.  $\dot{y}en$  he deliverd  $\dot{y}em$  barabbas, and scourged  $\dot{J}$ esus and deliverd him to be crossed.  $\dot{y}e$  p $\ddot{r}$ esidentes souldiars  $\dot{y}en$  carieng  $\dot{J}$ esus into  $\dot{y}e$  cōmun hal gayerd  $\dot{y}e$  hool band unto him, and vnraieng of him, put on him á scarlet mantíl, and wríthing together á croun of thistels,  $\dot{y}e\acute{i}$  put it on his hed, and á reed in his hand, and bowing  $\dot{y}eer$  knees befor him scorned him, and said, al hail king of  $\dot{y}e$  Jues, and spit at him, and took  $\dot{y}e$  reed, and bet him on  $\dot{y}$  hed, and when  $\dot{y}e\acute{i}$  had mocked him,  $\dot{y}e\acute{i}$  pluckt of his mantil, and put on his clooyes again, and caried him awaí to be crossed. and as  $\dot{y}e\acute{i}$  went  $\dot{y}e\acute{i}$  found á Cureenaieen whoos naam was Símoon, him  $\dot{y}e\acute{i}$  compelled to cari  $\dot{y}$  crosse. And when  $\dot{y}e\acute{i}$  cam to golgotha,  $\dot{y}$  place, which is as much to saí as  $\dot{y}e$  sculplace,  $\dot{y}e\acute{i}$  gav him vineger mixt with gal to drink, and when he had taasted on it, he wold not drink. And after  $\dot{y}e\acute{i}$  had crossed him  $\dot{y}e\acute{i}$  cast lottes and diuided his garmentes,  $\dot{y}$   $\dot{y}$  p $\ddot{p}$ heets saieng might be fulfilled.  $\dot{y}e\acute{i}$  haav diuided mi garmentes amongst  $\dot{y}em$ , and  $\dot{y}e\acute{i}$  haav cast lots for mi cloying. And  $\dot{y}e\acute{i}$  sat and kept him  $\dot{y}eer$ . And  $\dot{y}e\acute{i}$  set his caus in writing over his hed. **YIS IS JESVS YE KING OF IIVES.**  $\dot{y}eer$  weer  $\dot{y}en$  crossed with him ij theves, oon of  $\dot{y}e$  right hand, and an oyer on  $\dot{y}e$  left. And  $\dot{y}e\acute{i}$   $\dot{y}$  passed bi, did speek il on him, and schaked  $\dot{y}eer$  heddес at him.  $\dot{y}ou$   $\dot{y}$  couldest destroi  $\dot{y}e$  tempil sai  $\dot{y}e\acute{i}$  and in iij daies build it again, saav  $\dot{y}is$ elf now, if  $\dot{y}ou$  be goddes sōn cōm down from  $\dot{y}e$  cross.  $\dot{y}e$  hed-

deth

παραβάροντες  
πραιτώριον

ἀκανθῶν

47

ἐβλασφήμεν



priestes lijkwise, ye learned men, and ye eldermen scorned him, He haath saaved oyer, sai yei, but himself he can not save, if he be king of Jsrf, let him cū down from y̅ cros now, and we wil beleve him. He haath trusted in god, let him nou deliver him if he wil haav him. For J am gods sōn said he. And ye theves y̅ weer crossed with him did vpbraid him with ye saam. But from y̅ sixt hour vnto y̅ ix hour, al ye hool earth was derk. And about frō noon to iij of y̅ ix hour Jesus cried with a greet y̅ clock. voice, Elí. Elí. lama sabacthani.

y̅ is as much as, mi god, mi god whi haast y̅ou forsaaken me. And sum of yem y̅ stood y̅eer heering y̅is said y̅ he call for elias. And bí and bí on of yem ran and took a sponge, and filled it with vineger, and put it on a reed, and gave it him to drink. And y̅ resideu saíd. Soft, let vs se whiyer helias cōm to save him or no. And Jesus cried again with a great voice, and yelded vp y̅ ghoost, and lo y̅ vail of y̅ church was torn into ij partes from y̅ top downwardes, and ye erth quaked, and y̅ rockes weer toorn asonder, and ye graaves weer opend, and mani deed saintes bodies did rijs again, and cam out of y̅eer graves after his rising again and cam into y̅ holi citee, and did appear to mani. and ye hunderder and his men y̅ kept Jesus, seing y̅ earthquake and oyer thinges y̅ weer doon, weer much afraid and said, suerli he was goddes sōn. y̅eer stood mani women afar of to see, which had folowed Jesus from galilai to serve him, among y̅ which was Marí magdaleen, and Marí James and Joses moyer, and Zebedais sōnes moyer. And when it was laat, y̅eer cam from Arimathái á rich man, whoos naam was Joseph, who was also á discipil of Jesus. y̅is man cam to Pilaat and desired Jesus bodí. Pilaat y̅en cōmanded y̅ y̅ bodí schold be given him. And Jōseph took y̅ bodí and wrapped it in cleen linen, and laid it in a new graav of his oun, which he

παρασκευη

had hewed out of y<sup>e</sup> rock, and he rolled a greet stoon to y<sup>e</sup> graaves brink, and went his wais. yeer was Mari Magdaleen and an oyer Mari sitting over against y<sup>e</sup> graave. y<sup>e</sup> morow after, which was y<sup>e</sup> dai folowing y<sup>e</sup> good fridaí, y<sup>e</sup> hed priestes and y<sup>e</sup> pharisais weer gayerd befoor Pilaat, and said Sir, we remember y<sup>e</sup> ien deceiver said, whil he was iet aliyv. J wil rijs again after iij dais. Cōmand yeerfoor y<sup>e</sup> graav to be saaffi kept til y<sup>e</sup> iij dai be past, leest his discipils cōm and steal him and tel y<sup>e</sup> peopil y<sup>e</sup> he is risen from y<sup>e</sup> dead, and y<sup>e</sup>is last error schal be wors yen ye first. Pilaat said to yem. ye haav á watch of iour own, go iour waies, keep him saffi, ie know how wel inough. And yei went and kept y<sup>e</sup> graav saaffi with watchmen, and besides y<sup>e</sup> y<sup>e</sup>i set yeer seales on y<sup>e</sup> stoon.

### y<sup>e</sup> 28. Chapter.

ON y<sup>e</sup> sabbot daí, at night, when y<sup>e</sup> first daieslight of y<sup>e</sup> week began to daun, mari magdaleen and an oyer mari cām to look on y<sup>e</sup> graue, and loo yeer was a great earth-quaak. For y<sup>e</sup> angel of y<sup>e</sup> L. cam down from heaven, and cam yiyer, and rolled awai y<sup>e</sup> stoon from y<sup>e</sup> brinke and sat doun apon it, and his face was lijk lightening, and his cloying whijt lijk snow, and y<sup>e</sup> kepers did schaak for fear, and weer lijk dead men. And y<sup>e</sup> angel spaak to y<sup>e</sup> women, fear iou not, saith he. J know y<sup>e</sup> ie seek Jesus who was crossed. He is not heer, he is risen as he told iou. Cōm and se y<sup>e</sup> place wheer y<sup>e</sup> L. lai, and go quickí and tel his discipils, y<sup>e</sup> he is risin from y<sup>e</sup> dead, and lo he is goon befoor iou to galilaí, yeer schal iou se him. lo\* J have told iou. And

* y <sup>e</sup> greekes said	yei went quickí awaí from y <sup>e</sup> tomb
ἐιρηνα, the latins,	with fear and great gladnes, to
dixi.	schew it vnto his discipils, and
	as yei went to schew his discipils

it, lo Jesus met yem and said al hail. and yei cam unto

him, and took him bi y<sup>e</sup> feet and bowed down unto him.  
 y<sup>e</sup>n said Jesus unto y<sup>e</sup>m fear not, go . . . . .

.....

---

\* \* The remainder of verse 10, and the ten following verses, which conclude Cheke's translation of St. Matthew's Gospel, are wanting in the original MS. Without doubt, for reasons given in the Introduction, the last leaf was lost before the MS. came into Archbishop Parker's possession. At any rate the MS. must have been imperfect in this particular, when, together with other original papers, it was bound up in the volume No. CIV. of the Archbishop's collection of MSS.



## Y GOSPEL. BÍ SAINT MARK\*

### ye first Chapter.

This is y<sup>o</sup> begīning of J. C. gods sōnes gospel, as it <sup>was</sup> is writin in y<sup>o</sup> p<sup>ro</sup>pheets. lo J send mi messenger befoor thi face, who p<sup>re</sup>pareth y<sup>o</sup> wais befoor y<sup>o</sup>. y<sup>o</sup> is y<sup>o</sup> criers voice in y<sup>o</sup> wildernes, p<sup>re</sup>paar ye L. waí, maak straight his pathes. Joañ was wasching in y<sup>o</sup> wildernes, and theer he p<sup>re</sup>ched y<sup>o</sup> <sup>baptizing</sup> wasching of repentance, for y<sup>o</sup> forgivenes of siñes, and al y<sup>o</sup> contree of Judaí, and y<sup>o</sup> hierosolymites, cam vnto him, and al weer wasched of him in Jordaan y<sup>o</sup> river, acknowleging yeer siñes. Jwañ was <sup>baptized</sup> appareled with Camels heer, and with a lether girdel about his loínes, and he et locustes and wild hony, and he p<sup>re</sup>ched thus. Mi stronger cōmeth after me, y<sup>o</sup> latchet of whoos schoo J am not worthí to bow down and louse. J have wasched yow with water, but he schal wasch iow with ye hokí ghoost. And it happend at y<sup>o</sup> tíme Je- *ἐγένετο.* thoos things, which sus cam from Nazareth god doth bí his p<sup>ro</sup>vidence, who

ἀκρίδας

---

\* The fragment of this first chapter of the Gospel by St. Mark, which is bound up together with the preceding translation of St. Matthew's Gospel, is written on paper of a smaller size, and evidently left by Cheke in an unfinished state. No part of it has been lost. The abruptness of its termination is sufficient to shew the full extent of Cheke's proposed translation of the New Testament, which was actually executed by him.

ruleth and ordereth al thinges, and y<sup>e</sup> cause thereof is vnseen and vnknown vnto vs, we cal hap and chance, although in deed yeer be nothing doon without his counsel, no not y<sup>e</sup> falling down of a litil bird or a heer of oons hed, who worketh al thinges in al men.

of galilái, and was wasched of Joañ in Jordaan. And as soon as he cam vp from y<sup>e</sup> water, he saw y<sup>e</sup> heavens departed,\* and y<sup>e</sup> ghoost to cōme down lijk á doov on him. And yeer cam á voice from y<sup>e</sup> heavens, you

art mi wel beloved sōn, with whom J am wel cōtented. and bí and bí y<sup>e</sup> ghoost threw him in to y<sup>e</sup> wildernes, and he was yeer in y<sup>e</sup> wildernes foortí daies tempted of y<sup>e</sup> devil, and he was among wild beestes, and gods messengers ministerd vnto him.

After y<sup>e</sup> Jwañ was put in prison, Jesus cām into galilee, and preeched y<sup>e</sup> gospel of goddes kingdoom, and said y<sup>e</sup> time is now <sup>fulfilled</sup> expired, y<sup>e</sup> kingdoom of heaven is nigh, repent and belev y<sup>e</sup> gospel. And Jesus walking bi galilees seas side, saw Simon and andrew his broyer casting nettes into y<sup>e</sup> sea, for yei weer fischers, and Jesus said to yem, Cōme after me, and J wil maake iow mens fischers. and y<sup>e</sup> bi and bi left yeer nettes and folowed him, and he went a litil furder from yens, and saw Jaames zebabais sōne, and Joañ his broyer, mending their nettes in y<sup>e</sup> bote, and he called yem bí and bí, and yei left Zebedaí yeer faÿer in y<sup>e</sup> boot with his hijndes, ⁊ híred servants, and went after him. and yei cam into Capernaüm, and . . . . .

πεπλήρωται

ἀμφίβληστρα

\* The word depart is similarly used in the Liturgies of 1549, 1552, 1559, and Scotch Liturgy. See Keeling's Liturgiæ Britannicæ, Form of Solemnization of Matrimony.





APPENDIX.









Epistola scripta manu propria serenissimi Regis Edwardi VI ad Dominam Katherinam Reginam relictam Regis  
Henrici VIII. data 30 Maii.

Cū non procul abs te abesse et quotidie me te visurum sperare  
te vehementer laudare, cū me ames non te iterū diliger  
et cum verbū dei ames te cogā et mirabor ex animo.  
Quare si quod sit quo possū tibi gratiam factā vel verbo  
facere libenter ꝑ prestabo. Vale. Trugisimo Maji.

T<sup>r</sup> 7. 11. 14.  
f du  
1627



## APPENDIX.

### LETTER OF KING EDWARD VI. TO QUEEN CATHERINE PARR.

EPISTOLA, SCRIPTA MANU PROPRIA SERENISSIMI REGIS EDWARDI VI. AD DOMINAM KATHERINAM REGINAM, RELICTAM REGIS HENRICI VIII. DATA 30 MAII.

Cū non procul abs te abessē, et quotidie me te uisurum sperarē, mihi optimū uidebatur non omnino ad te literas dare. Literæ enim sunt cuiusdam et memorię et benevolentię longe absentīū signa. Sed ego, petitione tua tandē accensus, non potui non ad te literas mittere. Primū, ut tibi gratū faciam, deinde uero ut tuis literis respondeā benevolentia plenis, quas e Sancto Jacobo ad me misisti. In quibus pmū ponis ante oculos tuū amorē erga patrē meū, Nobilissimæ memorię Regē; deinde benevolentīā erga me; ac postremo pietatē, scientiam, atq; doctrinā in sacris literis. Perge igitur in tuo bono Incepto, et prosequere patrē amore diuturno, ac exhibe mihi tāta signa benevolentīæ, quæ semper hactenus in te sensi; et ne desinas amare et legere sacras literas, sed semper in eis legendis pseuera. In primo enim, indicas officium bonę coniugis et subiecte; in secundo, ostendis laudem amicitię tuę; et, in tertio, tuā pietatē erga deū. Quare, cū ames patrem, non possū non te vehementer laudare; cū me ames, non te iterū diligere; et, cum verbū dei ames, te colā et mirabor ex animo. Quare si quod sit, quo possū tibi gratum factu uel uerbo facere, libenter prestabo. Vale. Tricesimo Maij.

\*.\* Hæc Epistola, ut uidetur, scripta est A. D. 1547.

## CHEKE'S LETTERS.

- No. I. To Mr. Parker, Chaplain to Queen Anna Boleyn, in behalf of Bill a poor scholar.
- No. II. To Dr. Parker, promising his interest to procure him a pension on account of his loss of the Deanery of Stoke College.
- No. III. To Martin Bucer, congratulating him on the recovery of his health.
- No. IV. To Dr. Parker, condoling with him on the death of Bucer.
- No. V. To Dr. Parker, Dean of Lincoln, at Cambridge.
- No. VI. To Cardinal Pole, entreating his favour and protection.
- No. VII. To Queen Mary, petitioning for his liberty, dated from the Tower of London.

## I.

## EPISTOLA JOANNIS CHEKE AD M. PARKER,

IN QUA EUM ORAT UT D. BILLUM PAUPEREM SCHOLAREM  
REGINÆ ANNÆ BOLEYN COMMENDET.

AUDEO equidem, pro veteri tuo erga me fauore, familiariter impetrare, Vir honestissime, vt tantum petitioni meæ honestæ tribuas, quantum cōmodo tuo facere potes. Hoc in caussa est. Accepimus, & constans apud nos fama est de Nobilissimæ Reginæ magnificentia; quæ, cum immensum quendam modum erga studiosos late patuit, nunc sit adaucta multū & amplificata, quod ad compendii nostri p̄mo quoq; āno reditum dissolendum spectat. Intelleximus autem nuper in se recepisse Reginam hoc vt faceret, & promississe, vt, si qui tenui in re & in egestate positi, quorum præterea morū ingenuitas & candor aliquis ingenii præluceret ad virtutis & frarum studia, libenter se illorum nomine dissoluturam, atq; illorum nōie perscripturam, modo illi significatio detur aliqua vel per D. Skippum, vel aliquem ex vobis qui Clarissimæ Reginæ à sacris estis, qualem se gerat & qualem se ostendat moribus ac eruditione. Jam v<sup>o</sup>\* cum nos habeamus apud nos adolescentulū literatum & honestum, qui & rerū cognitione abundat & integritate morum, qui venisset in sociorum numerum ad tempus Paschatis, nisi quod ex hoc ære exire non potuit, & pecuniam istam nequibat habere expeditam. D. Billum, multum à te desidero & requiro, vt aliqua via ad Re-

---

\* v<sup>o</sup>, vero.

ginã perferatur, esse adolescentulũ graui paupertate oppressum ; cui iter ad victum suũ interclusum est, quod colligere certam pecuniam nequeat, quam nũerare ante debeat quam societatem inire posset. Quod si cures pro tua humanitate faciundũ, facies rem valde piam & sanctam, quod p̄moues ad studia & bonas lras eos, quibus paupertatis malũ ingrauescit. Jd si ante oĩm sanctorũ feceris, dupliciter demereberis nos tibi, & quod illũ in locum suũ curabis restitui, & quod alij dabis ansam in eius locum, quem nunc habet, veniendi. Est enim solẽne nobis ad festum sanctorum omnium creare novos discipulos, qui in vacua eorum loca veniant, quos ante hoc tempus abiisse hoc munere cognouerimus. Ergo hoc facto nos duplicẽ reportabimus cõmoditatem, & tu vna ex re duplicẽ capies laboris tui fructum. Me aut̄ in infinitum tibi deuinctum habes. Vale.

Cantabrigiæ. Pridie. Michaelis

Tuus si quid p̄t

JOÃNES CHEEKUS.

Generoso Viro

M̄ro Parkaro

Reginæ à Sacris.

\* \* Scripta est hæc epistola, ut videtur, A. D. 1535: quo anno vocatus est Parkerus in aulam Annæ Reginæ, 30<sup>o</sup> Martii, et à sacris constitutus.

## II.

## LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

PROMISING HIM TO EXERT HIS INTEREST TO PROCURE  
HIM A PENSION FOR HIS LOSS OF THE DEANERY  
OF STOKE COLLEGE.

M<sup>r</sup> DOCTOR. after moost hartie Cōmendacōns. J am as diligēt in yo<sup>r</sup> behalf as J wold be in mine owne; and labor as sore that ye mai thinke yo<sup>r</sup>self to have founde sōme kinde of frendship at mi hande, as J thinke indede J have received at yo<sup>rs</sup>. When the Cōmission is ones cōme out, yow and yo<sup>rs</sup> shall be the firste, to whome pencōns shall be apointed, and for yo<sup>r</sup> parte J truste so ordered, that no pensionarie better.—the time is not now longe, within this sevenight or litle more it is thought ye shall be dispatched. Wherefore ye nede not muche now to accombre yo<sup>r</sup>self with anie vnquietnes of delaie, thinking that rateable ye shall be dispatched with the best and soonest. fare ye well. the vij of June. from Westmester.

Yo<sup>rs</sup> assured

JOAÑ CHEKE.

\*.\* This letter was probably written in the course of the year 1547; Parker having resigned the Deanery of Stoke on the 1st of April in that year.

## III.

EPISTOLA JOANNIS CHEKE AD MARTINUM  
BUCERUM,

IN QUA GRATULATUR EI QUOD VALETUDINEM RECUPERASSET.

AUDIO té firmiorē esse factū, & oēm ægritud<sup>is</sup> tuæ languorē quæ te adfixerat, repulsū esse. de éo vehemēter sicuti \*deō ago grās deo †p̄ri oīm consolom̄, qui ex tanta magnitud<sup>e</sup> morbi eripuit, & ad munus tuum suscipiēdū in Ecclīa & obeundū confirmavit. Sed vide nè te nimis acrē initio pr̄beas, & plus suscipias q̄ ‡ imbecillitas valetud<sup>is</sup> tuæ ferre possit. Jta est laborandū vt nō q̄ cito, sed q̄ dīu hoc efficere possis cogitetur. Jllud Paulī *ὄνψ̄ ὀλιγψ̄ χρῶ* q̄ latè pateat scis, & q̄§ in oēs actiones vitæ diffundi possit. Hoc apud te facio, quod vt aliis facerē nūq̄ impetrare à meip̄o poteram, vt remissior & temperatior in nimia hac tua ac penè intollerabílī contētione mentis sis. Magnitudo enim illius supra vires intenta frangit corpus, & minus habile ad mediocria conanda facit.

De Sleidaní causa & ceterorū sic hēto. || D. Cantuariensis benevolus sed tardus est caussarū Patronus, & in hac re opus est consiliario Regio idq̄, ea aī ¶ magnitud<sup>e</sup> qua par est, ad honestas caussas cū moderōē & iudicio suscipiendas. Si quando *ἐνκαιρία* pretervolat,

\* debeo.

‡ quam.

|| habeto.

† patri omnium consolationum.

§ quomodo.

¶ animi.



facílius queritur q̄ invenitur. Ego hortari Cant.<sup>em</sup> non cesso, & quod preterea possũ efficio. Benè vale.

grenuici. 1550. 11. Maij. 4. Ed. 6.

Tuæ dignitatis  
Studiosissimus

JOAÑ CHECUS.

Amíco suo Chariss.<sup>o</sup>  
D. Martino Bucero  
Professori The<sup>o</sup>logico  
Cantabrigie.

\*.\* There is written on the back of this letter in Bucer's handwriting,  
Recepi 14. maii  
non te respond.

#### IV.

#### LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

CONDOLING WITH HIM ON THE DEATH OF BUCER, AND INFORMING HIM THAT HE HAD SPOKEN IN FAVOUR OF HIS WIDOW TO THE LORDS OF THE COUNCIL.

J HAVE deliuerd th'universítee lres to ȳ K. M. and spoken with ȳ L. of ȳ counceļ, and with mi L. of Canturburíe, for M<sup>res</sup> Bucere, J dout not but sche schal be wel and worthili considerd. Th'universitee hath not doon so great honor to M<sup>r</sup> Bucer, as honestee and worschip to themselves, the which if thei wold contñue in as thei cease not to cõplain, thei might be a great deale better p̄vided for, then thei think thei be. But now complainíng outright of al other men, and mending lital in themselves, make theer frendes, rather for duti toward

larning then for ani desert of the studentes, schew thear good willes to th'universítee. Houbeit if thei wold have sought other to recover or to encrease the good opinion of men, thei could not have devised whearin bi moor dutí, thei might worthili be cōmended then ín folowing so noble a man with such testimónie of honor as the child ought to his father, and the lower to his superior. And although J dout not but the K. M. wil p̄vide sūme grave lerned man, to maintein goddes true learning in his universítee, yet J think not of al lerned men in al pōintes ye schal receiue M. Bucers like, whither ye consider his deapnes of knowleḡe, his earnestnes in religion, his fatherlines in life, his authorítee in knowleḡe. But what do J cōmend to iow M. Bucer, who know him better, and can praís whome ye know trulier. J wold wísch ȳ ȳ is wanting now bi M<sup>r</sup> Bucers death, ȳ men wold bí diligens and wisdome fulfil in themselves, and ȳ thei hear praised in others labor to obtéin themselves, whearof J think ye be a good stai to sūme vnbridled yong men, who have more knowleḡe in the tonges, then experiens what is comeli or fit for their life to cōme.

J prai yow let M<sup>r</sup> Bucers bookes and scrolles vnwritin be sent vp and saved for the K. M. ȳ he chusing sich as schal like him best, mai return the other without delaí, except M<sup>res</sup> Bucer think sūm other better thing to be doon with them, or sche schold think sche schold have losse bi them, if thej schold not be in her ordring.

J do not M<sup>r</sup> Parkar forget yo<sup>r</sup> frendschip schewd to me aforetime, and am sorí no occasion serveth me to schew mi good wil, but assure yo<sup>r</sup>self ȳ as it lieth long and taketh root depe in me, so schal the time cōme J trust wherin ye schal vnderstonde the frute thereof the better t'endure, and surelier to take place: which mai as wel schortli be, as be differd, but good occasion is al. The Lord kepe yow, and grant th'universitee so much encrease of larning and godlines, as thees causes mai

cōpel ye vnwilling men to be aschamed not to do for them. From Westmester. 1551. 5 Ed. 6. the 9 of Marche.—

Yo<sup>rs</sup> assured

JOAÑ CHEEK.

Tó his loving frend  
Mr D. Parkar, Mr  
of Benet Colleĝe in  
Cambríĝe.—

V.

LETTER FROM SIR JOHN CHEKE TO DR. PARKER,

DEAN OF LINCOLN, BEING THEN RESIDENT IN CAMBRIDGE,  
ON THE MISCONDUCT OF SOME YOUNG SCHOLARS  
OF THE UNIVERSITY.

J AM sorí to see ŷ lightnes of yong heedes, who bícause ŷ<sup>ei</sup> have attained to sum lerning, be bold t'abuse theer wittes, and passe ŷ boundes of honestee. Jf lerning tech not sobernes to yong men, obediens in subiectes, honestee in al degrees, what schold we do with lerning, seing we have knowleĝe inough of owr self, without studí and school, to do vngraciousli. But as yow schal not be ŷ last, ŷ schal find such vnthankfulnes of vnexperienced scholars, so have ye not been ŷe first, and ŷeerfoor do wiseli in bering soberlí such hedlong raschnes as overthroweth ŷ vs<sup>r</sup>. J am glad again to see him called hoom if he be trulí called, and do not dissembles with necessitee t'over-cōm ŷe t<sup>i</sup>jm. But yow schal easli perceiv ŷ bí his demenor and compani, according wheerunto yow schal do wel to order him.

But yow must let al toward wittes vnderstond, ŷ

when  $\bar{y}$ <sup>ei</sup> go beiond lerning to diffame learning,  $\bar{y}$ <sup>t</sup>  $\bar{y}$ <sup>ei</sup> must not be favored for  $\bar{y}$ eer own learning, but ponished iustli for other mens lerning. Wheerfoor J am glad to see not oonlí  $\bar{y}$  successe of  $\bar{y}$ <sup>is</sup>, but also trust it wil be an example for o $\bar{y}$ er heerafter how  $\bar{y}$ <sup>ei</sup> pr $\bar{y}$ sume to much on  $\bar{y}$ emselves, and venture furder  $\bar{y}$ en  $\bar{y}$ eer learning and wittes can honestlí lead  $\bar{y}$ em.

Th' ancor of mi suit resteth much in yow, wheerof J trust at london to cōmun with yow. Thus with mi wifes and min hartí cōmendacōns to yow and yo<sup>r</sup> wife, J bid yow fare wel in  $\bar{y}$  Lord. From Cheekstook.  $\bar{y}$  6. of Februari. 1552. 7. Ed. 6.

Yo<sup>rs</sup> assured

JOAÑ CHEEK.

To  $\bar{y}$  right worschipful  
Mr. D. Parkar  
Dean of lincoln  
at Cambríge.

## VI.

### EPISTOLA JOANNIS CHEKE AD CARDINALEM POLUM,

ORANS UT SIBI IN GREMIUM ECCLESIAE JAM REDUCI SIT  
BENIGNUS.

FINĒ cōtentionū non disputatio, sed submissio facit. Ego, ex C. X. consilio et authoritate, a uarietate doctorum ad ecclesiae unitatem accedo. In quo est C. x. de consilio grās ago, et de successu deo. precor A. C. x. ut hac mea sententia, quia uir doctus et pius ecclesiae Pauline decanus C. x. tradet, quemadmodū non est a me ad tempus ficta, Sic sit C. x. accepta et oīs reliquę de me

questionis finis. Magnū hēo\* de uirtutibus tuis, de pietatis et clementiē laude, de doctrina humilitatis fiduciam. Vellem te mei et pietatis et literarum etiā aliqua ex parte studiosi non nullam rationem hře.† Reliquum spero uite meæ cursum talem futurū, ut grā tua et fauore non indignus uidear. quę necessarię sunt meæ hoc tempore petitiones, eas D. decanus Celsitudini tuę exponet. In quibus etiā atque etiam supplex peto ut me inues. Dñs. C. x. seruet. Londini, e turri. 15. Julij. (1556). C. T.‡ Addictissimus

JO. CHECUS.

VII.

LETTER FROM SIR JOHN CHEKE TO  
QUEEN MARY,

PETITIONING FOR HIS LIBERTY.

PLEASETH yt yo<sup>r</sup> ma<sup>tie</sup> to vnderstande, that in matters of religion, J haue declared my full mynde vnto yo<sup>r</sup> ma<sup>tie</sup>, by yo<sup>r</sup> virtuous and learned Chaplen, M<sup>r</sup> Deane of Paulle: Trusting that as it is truly mynded of me, So yo<sup>r</sup> highnes will agreablye receaue it. J beseche yo<sup>r</sup> ma<sup>tie</sup> therefore, as J haue been & am yo<sup>r</sup> faythfull subiecte, whom J do as gods mynister faithfully hono<sup>r</sup> & serue, that yo<sup>r</sup> highnes will haue that opinion psent of me, that my faithfulness, J truste, & dutie hereafter shall sheue vnto yo<sup>u</sup>. And J truste, amonge many obedient & quyet subiects, w<sup>ch</sup> god storeth yo<sup>r</sup> highnes with, J shalbe found, though not in habilitie of other qualities, yet in will & readynes, & obedience of yo<sup>r</sup>

\* habeo.

† habere.

‡ Celsitudini Tuæ.

Lawes, & other orders of religion, as gladd to serue and obeye as any other: Desyering yo<sup>r</sup> ma<sup>tie</sup> most humblie to fauor suche poore suyte for my Libertie, as M<sup>r</sup> Deane shall make to yo<sup>r</sup> ma<sup>tie</sup> in my behalfe. Almightye god p<sup>s</sup>per & encrease yo<sup>r</sup> ma<sup>tie</sup> in all hono<sup>r</sup> & godlynes. ffrom yo<sup>r</sup> ma<sup>ties</sup> Touer of London the 15 of Julie. 1556.

Yo<sup>r</sup> ma<sup>ties</sup> moste humble and  
obedient subiecte. JO. CHEKE.

\* \* The foregoing letters of Sir John Cheke are all contained in the MSS. volumes, Nos. CII. CVI. CXIV. and CXIX. belonging to the Library of Corpus Christi College, Cambridge. The first of them is found in the volume, No. CXIV. entitled, *EPISTOLÆ PRINCIPUM*. It is most decidedly an autograph, and is briefly referred to by Strype in his *Life of Cheke*, ch. i. § 2. The second, third, and fourth are likewise decided autographs, with the seals and directions in like manner attached. They are part of the contents of No. CXIX. a volume, which bears for its title, *EPISTOLÆ VIRORUM ILLUSTRUM*. Of these three, Strype has printed at full length the Letter to Dr. Parker concerning his pension; (*Life of Cheke*, ch. ii. § 5;) but has given extracts only, in English, of the other two. (*Life of Cheke*, ch. iii. §§ 6 and 8.) The fifth letter is contained in the volume, No. CVI. which bears the following inscription at the beginning: "Hic liber sic consarcinatus est in gratiam eorum, qui post hoc procancellarii vel procuratores vel taxatores futuri sunt in Collegio Corporis Christi Cantabr. ut ex rebus gestis ipsi aliquid judicent." The sixth is preserved among other valuable documents in No. CII. It follows immediately after the written declaration by Cheke, *proprâ manu*, "De veritate corporis et sanguinis Domini in eucharistiâ, ex patribus;" and seems to form a part of one and the same document, sent by him to Cardinal Pole through the Dean of St. Paul's. Strype briefly notices this letter, (*Life of Cheke*, ch. v. § 4,) but does not give any extract from it. The last letter, namely, that of Cheke to Queen Mary, in which he petitions for his liberty, is likewise found in No. CII. but it does not appear to be an autograph. It is written on the back of the letter addressed to Cardinal Pole, and is plainly in a handwriting different to that of Cheke. It is however the identical copy referred to and printed by Strype, (*Life of Cheke*, ch. v. § 4,) and is likewise remarkable for the significant annotation, *Homines sumus*, written on the margin of it by Archbishop Parker, with reference to the "woful fall," which, says Strype, "this good man made to save a poor life." The letter, stated to be the original one, has lately been printed, *verbatim et literatim*, by Sir Henry Ellis, principal librarian of the British Museum, in a volume of "Original Letters of Eminent Literary Men of the Sixteenth, Seventeenth, and Eighteenth Centuries," printed for the Camden Society. "It stands," says Sir Henry,

FAC-SIMILES of the AUTOGRAPHS

of distinguished characters whose names are mentioned in this Volume

---

MS copied

---

(13) Rey. Carls. Canhamery

(14) Stur. Swinton  
cancellary

(15) R. Cant.

(16) Matthews Cantuar

---

(13) Cardinal Pole.  
(14) Bp. Gardiner.

(15) Abp. Cranner.  
(16) Abp. Parker.

Masculin & Palmer: Luth. Cambridge





“ appended in the Lansdowne volume to the autograph of his declaration, *De veritate corporis, &c.*” in a similar manner to that in which Cheke’s letter to Cardinal Pole is appended to the autograph of the same declaration in No. CII. of the MSS. volume belonging to Corpus Christi College.

It will be readily seen from a collation of the two printed copies, by Sir Henry Ellis, and in the present volume, that the differences between them are merely literal and orthographical, except in two cases. For instance, with respect to the date of the letter, the Lansdowne MS. gives it as the 25th of July: but in the Parker MS. it is evidently written, 15 of Julie. The latter date, however, corresponds exactly with the date of Cheke’s Latin letter to Cardinal Pole, written from the same place, and upon the same subject, namely, the recantation of his religious opinions. This recantation was made in a most public manner before the Queen on the fourth day of October in the same year, being ushered in by an oration of Dr. Feckenham; and it certainly affords us matter of much discussion as to the magnanimity of Cheke, when we contemplate this dark and glaring blot upon his character. We wish the deed had not been done. We know that it ought not. We feel that it was sinful to have done it. But we must not, while we justly condemn and lament it, be forgetful of Archbishop Parker’s truly Christian and charitable remark, *Homines sumus*: “ We are men.” Cheke died of shame and regret, in consequence of his recantation, Sept. 13, 1557, carrying, says Fuller, “ all good men’s pity with him.”

---

In this volume are three Fac-similes:—

- I. Fac-simile of the Original MS. of St. Matthew’s and St. Mark’s Gospel . . . . . *To face page 27.*
- II. Fac-simile of King Edward the Sixth’s Letter to Queen Catherine Parr . . . . . *To face page 109.*
- III. . . . . *To be placed at the end of the volume.*

## GLOSSARY

Of uncommon words, and words which are used in a particular sense by Sir John Cheke in the foregoing Translation : compared with the corresponding words in the Authorized Version of the New Testament.

CHEKE.	CH. VER.	AUTHORIZED VERSION.	
aches .....	viii. 15	fever .....	fever pains.
acrids.....	iii. 4	locusts .....	<i>ἀκρίδες</i> , Gr.
advoutri.....	v. 27	adultery .....	<i>avoutrie</i> , Fr.
ai .....	vi. 13	for ever .....	to eternity.
aldermen .....	xxvii. 1	elders .....	<i>aeltermann</i> , Germ. elder or warden.
aloon .....	xiv. 23	apart .....	alone.
aloon, <i>note</i> .....	xx. 3	.....	all one ; alike.
apon .....	iii. 16	upon.	
appointed .....	xxvi. 15	covenanted for .....	settled by compact for.
astoonied .....	xix. 25	amazed .....	see Dan. iv. 19, Auth. Ver.
avoided .....	xiv. 22	sent away .....	dismissed ; made to retire.
balie .....	xx. 8	steward .....	<i>baillie</i> , Fr.
bedreed .....	ix. 2	lying on a bed.	
bewrai .....	xii. 16	make known .....	discover. See Matt. xxvi. 73. Auth. Ver.
bi .....	ii. 12	to .....	by the way of Herod's place of residence.
biwordes .....	xiii. 3	parables .....	parallel stories, not relating directly to the things spoken of.
bloudground ...	xxvii. 8	field of blood.	
bloud-man.....	xxvii. 4	blood.	
caus .....	xxvii. 37	accusation .....	charge, or subject of complaint.
chimnei .....	xiii. 42	furnace.	
conquerr .....	v. 44	despitefully use .....	treat as a <i>conquered</i> enemy.
coopled together	i. 18	came together .....	united in marriage.
corbon .....	xxvii. 6	treasury .....	<i>κορβαν</i> , Gr.
crossed .....	xxvi. 2	crucified.	
darnel .....	xiii. 25	tares .....	<i>lólium temulentum</i> , bearded darnel.
debitee of ye fourth part ..	xiv. 1	tetrarch .....	one to whom the fourth part <i>owed</i> allegiance.
departed.....	Mark i. 10	opened .....	a chymical term, denoting the separation of particles from one another.
depute .....	xx. 8	steward .....	<i>deputé</i> , Fr.
develds .....	viii. 28	possessed with devils.	
dil .....	xxiii. 23	anise .....	<i>ἀνηθον</i> , Gr.
dow .....	iii. 16	dove .....	still so pronounced by the common people in Norfolk.

CHEKE.	CH. VER.	AUTHORIZED VERSION.	
drag .....	iv. 18	net .....	net <i>drawn</i> along the bottom of the water.
easter .....	xxvi. 2	feast of the passover.	
ensured .....	i. 18	espoused .....	affianced ; betrothed.
extrem .....	xi. 12	violent.	
for .....	ii. 22	in the room of.	
forpointed, <i>note</i> ..	xvi. 17	.....	fore-appointed ; pre-ordained.
forsaiers, <i>note</i> ..	xi. 13	.....	prophets.
forschewers, <i>note</i>	xi. 13	.....	prophets.
forthink .....	xxvii. 3	repented .....	direct his thoughts to his former conduct.
forwhile .....	xiii. 21	dureth for a while .....	an unsteady, changeable person.
freshman .....	xxiii. 15	proselyte.	
frosender, <i>note</i> ..	x. 5	.....	one who sends another <i>from</i> him.
frosent, <i>note</i> ....	x. 5	.....	a person sent <i>from</i> another.
frothing, <i>note</i> ...	xxiii. 25	.....	light and trifling conduct.
gardes .....	xxiii. 5	phylacteries .....	hems which guard the edges of garments from unravelling.
gainbirth .....	xix. 28	regeneration.	
gainrising .....	xxii. 23	resurrection.	
good-fridai .....	xxvii. 62	day of the preparation.	
gospeld .....	xi. 5	have the Gospel preached to them.	
grootes .....	xviii. 28	pence .....	<i>groot</i> , Dut. small sum of money.
groundworkes .	xxv. 34	foundation.	
groundwrought.	vii. 25	founded.	
hed bischop ....	xxvi. 58	high priest.	
hedlong .....	viii. 32	steep .....	precipitous.
hedpriests .....	ii. 4	chief priests.	
helfier .....	v. 22	hell fire.	
helimp . .....	xxiii. 15	child of hell .....	hell imp.
helpit .....	xviii. 9	.....	<i>γέενναν</i> , Gr.
hijndes .....	Mark i. 20	hired servants.	
holigaf, <i>note</i> ...	ix. 13	.....	holy gift ; holy tribute.
hoords .....	vi. 19	treasures.	
hunderder .....	viii. 5	centurion .....	captain of an hundred men.
in .....	iv. 4	by .....	by means of. See Gen. xii. 3, Auth. Ver.
lawer .....	xxii. 35	lawyer.	
lepernes .....	viii. 3	leprosy.	
lernerd man ....	xiii. 52	scribe .....	man of letters.
lowring .....	vi. 16	of a sad countenance .....	gloomy ; like the sky before a storm.
marchandes, <i>note</i>	xxi. 12	.....	tradesmen.
margarites .....	vii. 6	pearls .....	<i>μαργαρίτας</i> , Gr.
meini .....	x. 25	them of his household ....	a retinue of servants ; domestics.
meini, <i>note</i> .....	xx. 28	.....	<i>οἱ πολλοί</i> ; the many ; the multitude.
mercat .....	xxii. 5	merchandise .....	market.
mete, half-yard	vi. 27	cubit .....	half-yard measure.
moond .....	iv. 24	lunatick .....	affected by influences of the moon.

CHEKE.	CH. VER.	AUTHORIZED VERSION.	
nightheth .....	xv. 8	draweth nigh.	
noughti .....	xxi. 41	wicked .....	good for nothing.
noughtili .....	xxi. 41	miserably .....	so as to annihilate them.
onwriting .....	xxii. 20	superscription.	
orders .....	xv. 2	tradition .....	mandates ; precepts ; rules of the church.
outborn, <i>note</i> ...	x. 18	.....	foreign ; not native.
outcalled, <i>note</i> .	xvi. 18	.....	men of the church.
outpeopling ....	i. 17	carrying away .....	removing the people of the country.
overslip .....	xxiii. 23	leave undone .....	neglect.
perfight .....	v. 48	perfect.	
plaid withal ...	ii. 16	mocked .....	trifled with.
prese, or prees .	xx. 29	multitude .....	press or crowd of people.
resort .....	v. 1	multitudes .....	concourse of people.
rid awai .....	xv. 39	sent away.	
robri .....	xxiii. 25	extortion.	
schires .....	xxiv. 30	tribes ... ..	divisions of the earth.
scoorned him ...	xxvii. 29	mocked him .....	treated with scorn.
silverlinges ...	xxvi. 15	pieces of silver .....	shekels. Isai: vii. 23. Jer: xxxii. 9, Auth. Ver.
slaughter, <i>note</i> .	ix. 13	.....	that which is slain for sacrifice.
slee .....	v. 21	kill .....	slay.
soulsich, <i>note</i> ...	xvi. 17	.....	the natural man.
sower .....	xxv. 24	hard .....	harsh and crabbed.
speed ....	x. 13	peace .....	success.
tablers .....	xxv. 27	exchangers .....	money dealers or exchangers.
ten-citee .....	iv. 25	Decapolis.	
tolbooth .....	ix. 9	receipt of custom .....	place where toll is taken.
tollers .....	v. 46	publicans .....	persons who receive toll.
traitor .....	xxvii. 3	which had betrayed .....	betrayed.
trutorn, <i>note</i> ...	x. 5	.....	true turn ; true rendering.
vnraieng .....	xxvii. 28	stripped.	
vnstaid, <i>note</i> ...	xxiii. 25	.....	unstayed ; unsteady.
vnstaidnes .....	xxiii. 25	excess.	
vprising .....	xxii. 23	resurrection.	
waar .....	xxii. 4	fatlings .....	here used in the sense of victuals.
waites, <i>note</i> ...	xx. 3	.....	weights ; the sign of Libra.
week .....	xii. 20	flax .....	wick of a lamp.
weltes .....	xxiii. 5	borders .....	ornamental hems.
welschmen, <i>note</i>	x. 18	.....	foreign, not native ; <i>extraneus</i> , Lat.
whelpes .....	xv. 26	dogs .....	the young of a dog.
while .....	i. 25	till.	
wiseards.....	ii. 16	wise men .....	here used in a good sense.

THE END.

